

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, NOVEMBER 7, 1906.

Single Copies, 5 cents.

HE UNDERSTANDS

I do not know why Marah's water flow
Before the place where Elim's palm
trees grow,
To cool the desert sands,
Nor why, when Canaan looks so sweet
and fair,
Strong deadly foes are waiting every-
where;
But, then, He understands.

I cannot see why Jacob, all night long,
Must put his feeble arm against the
Strong
To reach his soul's demands;
Nor why e'en now some souls in ang-
uish plead
When God is waiting to supply each
need;
But, then, He understands.

We can but wonder why some lives
are bound
With chains of steel nor hear a sweeter
sound
Than toil's severe commands,
While Time makes melody for other
ears,
As perfect as the music of the spheres;
But, then, He understands.

There is a purpose in our pain and
strife,
And when rue mingles with the wine
of life,
For these are from His hands;
So when I cannot conquer with the
strong,
I do not with the vanquished suffer
long,
Because He understands.

Sometimes I look upon the glowing
west,
And think I see some shining mountain
crest
In distant Eden lands,
And, grateful for the ways my feet have
trod
Try not to ask too soon the rest with
God,
And know He understands.

Sterling Blouse Sets

We have a very large and well
assorted stock of new and stylish
Blouse Sets, in the gray finish, just
such as are required by ladies for
summer wear.

In Sets of Three Pins—60c. up
In Sets of Four Pins—90c. up
Geo. G. Robinson & Co
Jewellers.

2397 St. Catherine Street
MONTREAL.

Our Diamonds are unsurpassed for
Quality and Value

THE QUEBEC BANK.

Founded 1818 Incorpor'd 1822

Head Office, Quebec.

Capital Authorized \$3,000,000
Capital Paid-up .. 2,500,000
Reserve .. 1,000,000

Board of Directors:

John Breakey, Esq., President. John T. Ross, Esq., Vice-President.
Gaspard Lemoine W. A. Marsh Vesey Boswell Ed-on Fitch
THOS. MCDUGALL, General Manager.

Branches

Quebec St. Peter St. Thetford Mine Que. St. George, Beauce, Que.
" Upper Town Black Lake, Q. (Sub-agcy) Victoriaville, Que.
" St. Roch Toronto Ont. St. Henry, Que
Montreal St. James St. Three Rivers Que. Shawenigan Falls, Que.
" St. Catherine E. Pembroke, Ont. St. Romauld, Que.
Ottawa, Ont. Thorold, Ont. Sturgeon Falls, Ont.
AGENTS—London, England, Bank of Scotland. New York, U.S.A.
Agents' Bank of British North America, Hanover National Bank. Bos-
ton, National Bank of the Republic.

THE DOWD

MILLING CO. LIMITED)

Manufacturers of the following
brands of Flour:

Cosmos Patent, Patent
Hungarian, Lily and
High Loaf.

Royal Sealed Rolled
Oats and Oatmeal.

MILLS: Pakenham, Ont., and
Quyón Que.

OFFICES: Winnipeg, Man.
Pakenham, Ont., Montreal
and Quyón, Que.

OTTAWA OFFICE: 241 Well
ington St.

PHONE 1863.

BIRTHS.

At St. Laurent, Que., on Oct. 28, 1906, a son to Mr. and Mrs. Donald S. Muir.

MARRIAGES.

On Oct. 16th, at "The Locusts" Port Hope, by Rev. H. E. Abraham, David Miller, Warsaw, and Sarah Margaret, daughter of the late V. A. Coleman.

At St. Lambert, Que., on Oct. 30, 1906, by the Rev. J. H. McDiarmid, Cecil Wray Johnston to Marion Jessie, eldest daughter of Wm. Robertson.

At "Coteraine Hall," Renfrew, the residence of the bride's father, on Thursday, Oct. 25th, 1906, by the Rev. J. Hay, B.D., Edward H. Cole, of Ottawa and Mary Louise, third daughter of Alexander Barnett, Esq.

At the home of the bride's mother, Mrs. James McNish, Elm Grove, Lyn, Ont., on Oct. 24, 1906, by the Rev. C. E. A. Poscock, Maud Louisa, to Archibald George McPhedran, B., M.B., of Stroud, eldest son of Archibald McPhedran, of Wanstead, Ontario.

At Crescent Street Church, Montreal, on Oct. 25, 1906, by the Rev. John MacKay, Archie Macfarlane, eldest son of the late James Ferrier Macfarlane, to Jessie Florence, daughter of S. A. McMurtry, all of Montreal.

At the residence of the bride's parents, Morewood, on Oct. 17, 1906, by Rev. Donald Stewart, William Beggs of Montreal, to Isabella, eldest daughter of Isaac Morrisell.

At Westminster, Manse, Mount Forest, on Wednesday, October 10th, 1906, by the Rev. W. G. Hanna, Miss Harriett Alice Dalton, of Mount Forest to Mr. Alexander Herminster, sr., of the same place.

At Knox Church, in Montreal, on Oct. 24, 1906, by the Rev. James Fleck, D.D., assisted by the Rev. A. J. Mowatt, D.D. (father of the groom), the Rev. Edward Everett Mowatt, of Cross Creek, New Brunswick, to Helen Shepherd Hains, eldest daughter of John McDiarmid.

DEATHS.

At Belleville, Ont., on Oct. 23, 1906, William Dickson Chisholm, second son of James F. and Margaret Dickson Chisholm, a son-in-law of the late John Bell, K.C., aged 38 years.

At Lansing, Mich., on Oct. 24, 1906, William Tydale Jennings, M. Inst., C.E., of Toronto, in the 60th year of his age.

At his late residence, 123 Stewart St., Ottawa, on Oct. 23, 1906, Nell Morrison in his 19th year.

At the home of John Morrison, Chamby Canton, Que., on Oct. 1906, Archibald Shirreffs, late of Aberdeen, Scotland, and father of Miss M. Shirreffs of Cornwall, aged 78 years.

On Oct. 28, 1906, at the residence of his son, E. W. Booth, City View, Jas. R. Booth, of Waterloo, Sheffield, Que., aged 81 years.

At Hillsdale, Ross-shire, Scotland, on Oct. 15, 1906, Mrs. Janeina Mackenzie (Mrs. Mackenzie, jun.), Argyll street.

W. H. THICKE

EMBOSSEUR AND ENGRAVER.

48 Bank St., Ottawa.

Visiting Cards Promptly Printed

Jas. Hope & Sons.

STATIONERS, BOOKSELLERS

BOOKBINDERS AND JOB PRINTERS.

55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, 77, 79, 81, 83, 85, 87, 89, 91, 93, 95, 97, 99, 101, 103, 105, 107, 109, 111, 113, 115, 117, 119, 121, 123, 125, 127, 129, 131, 133, 135, 137, 139, 141, 143, 145, 147, 149, 151, 153, 155, 157, 159, 161, 163, 165, 167, 169, 171, 173, 175, 177, 179, 181, 183, 185, 187, 189, 191, 193, 195, 197, 199, 201, 203, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, 227, 229, 231, 233, 235, 237, 239, 241, 243, 245, 247, 249, 251, 253, 255, 257, 259, 261, 263, 265, 267, 269, 271, 273, 275, 277, 279, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 433, 435, 437, 439, 441, 443, 445, 447, 449, 451, 453, 455, 457, 459, 461, 463, 465, 467, 469, 471, 473, 475, 477, 479, 481, 483, 485, 487, 489, 491, 493, 495, 497, 499, 501, 503, 505, 507, 509, 511, 513, 515, 517, 519, 521, 523, 525, 527, 529, 531, 533, 535, 537, 539, 541, 543, 545, 547, 549, 551, 553, 555, 557, 559, 561, 563, 565, 567, 569, 571, 573, 575, 577, 579, 581, 583, 585, 587, 589, 591, 593, 595, 597, 599, 601, 603, 605, 607, 609, 611, 613, 615, 617, 619, 621, 623, 625, 627, 629, 631, 633, 635, 637, 639, 641, 643, 645, 647, 649, 651, 653, 655, 657, 659, 661, 663, 665, 667, 669, 671, 673, 675, 677, 679, 681, 683, 685, 687, 689, 691, 693, 695, 697, 699, 701, 703, 705, 707, 709, 711, 713, 715, 717, 719, 721, 723, 725, 727, 729, 731, 733, 735, 737, 739, 741, 743, 745, 747, 749, 751, 753, 755, 757, 759, 761, 763, 765, 767, 769, 771, 773, 775, 777, 779, 781, 783, 785, 787, 789, 791, 793, 795, 797, 799, 801, 803, 805, 807, 809, 811, 813, 815, 817, 819, 821, 823, 825, 827, 829, 831, 833, 835, 837, 839, 841, 843, 845, 847, 849, 851, 853, 855, 857, 859, 861, 863, 865, 867, 869, 871, 873, 875, 877, 879, 881, 883, 885, 887, 889, 891, 893, 895, 897, 899, 901, 903, 905, 907, 909, 911, 913, 915, 917, 919, 921, 923, 925, 927, 929, 931, 933, 935, 937, 939, 941, 943, 945, 947, 949, 951, 953, 955, 957, 959, 961, 963, 965, 967, 969, 971, 973, 975, 977, 979, 981, 983, 985, 987, 989, 991, 993, 995, 997, 999.

85, 87, 89, 91, 93, 95, 97, 99, 101, 103, 105, 107, 109, 111, 113, 115, 117, 119, 121, 123, 125, 127, 129, 131, 133, 135, 137, 139, 141, 143, 145, 147, 149, 151, 153, 155, 157, 159, 161, 163, 165, 167, 169, 171, 173, 175, 177, 179, 181, 183, 185, 187, 189, 191, 193, 195, 197, 199, 201, 203, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, 227, 229, 231, 233, 235, 237, 239, 241, 243, 245, 247, 249, 251, 253, 255, 257, 259, 261, 263, 265, 267, 269, 271, 273, 275, 277, 279, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 433, 435, 437, 439, 441, 443, 445, 447, 449, 451, 453, 455, 457, 459, 461, 463, 465, 467, 469, 471, 473, 475, 477, 479, 481, 483, 485, 487, 489, 491, 493, 495, 497, 499, 501, 503, 505, 507, 509, 511, 513, 515, 517, 519, 521, 523, 525, 527, 529, 531, 533, 535, 537, 539, 541, 543, 545, 547, 549, 551, 553, 555, 557, 559, 561, 563, 565, 567, 569, 571, 573, 575, 577, 579, 581, 583, 585, 587, 589, 591, 593, 595, 597, 599, 601, 603, 605, 607, 609, 611, 613, 615, 617, 619, 621, 623, 625, 627, 629, 631, 633, 635, 637, 639, 641, 643, 645, 647, 649, 651, 653, 655, 657, 659, 661, 663, 665, 667, 669, 671, 673, 675, 677, 679, 681, 683, 685, 687, 689, 691, 693, 695, 697, 699, 701, 703, 705, 707, 709, 711, 713, 715, 717, 719, 721, 723, 725, 727, 729, 731, 733, 735, 737, 739, 741, 743, 745, 747, 749, 751, 753, 755, 757, 759, 761, 763, 765, 767, 769, 771, 773, 775, 777, 779, 781, 783, 785, 787, 789, 791, 793, 795, 797, 799, 801, 803, 805, 807, 809, 811, 813, 815, 817, 819, 821, 823, 825, 827, 829, 831, 833, 835, 837, 839, 841, 843, 845, 847, 849, 851, 853, 855, 857, 859, 861, 863, 865, 867, 869, 871, 873, 875, 877, 879, 881, 883, 885, 887, 889, 891, 893, 895, 897, 899, 901, 903, 905, 907, 909, 911, 913, 915, 917, 919, 921, 923, 925, 927, 929, 931, 933, 935, 937, 939, 941, 943, 945, 947, 949, 951, 953, 955, 957, 959, 961, 963, 965, 967, 969, 971, 973, 975, 977, 979, 981, 983, 985, 987, 989, 991, 993, 995, 997, 999.

A perfect type of the highest order of excellence in manufacture.

Cook's Friend
Baking Powder
Canada's Standard
Sold Everywhere

R. A. McCORMICK
Chemist and Druggist
ACCURACY AND PURITY.
71 Sparks St., Ottawa.
PHONE 159.

Presentation Addresses.
Designed and Engraved by
A. H. Howard, R.C.A.
52 King St. East., Toronto.

Established 1873
SIGN YOUR
Dressed Hogs
Dressed Poultry
Butter to
D. Gunn, Bros.
& CO.

Pork Packers and Commission Merchants,
67-80 Front St., East.
TORONTO.

For Satisfactory
PHOTOS
Patronize
THE Jarvis Studio
OTTAWA.

COMMUNION SERVICES.

Jewellery, Watches,
Silverware, Clocks,
Spectacles, Etc., Etc.

J. CORNELIUS, 99
Granville St.
HALIFAX, N.S.

JAMES C. MACKINTOSH & CO.,
Bankers & Brokers,
GENERAL FINANCIAL AGENTS.

Collections made everywhere.
Stocks bought and sold in London, New York, Boston, Montreal and Toronto.

166 Hollis Street, Halifax, N.S.

Highfield School

HAMILTON, CNT.

President: Lieut.-Col. The Hon. J. S. Hendrie, M.P.P.

Residential and day school for boys. Strong staff. Great success at R. M. C. and in Matriculation. Head Master, J. H. COLLINGS, M. A., late open mathematical scholar of Queen's College, Cambridge.

OTTAWA RIVER NAVIGATION CO.

MAIL LINE STEAMERS

Ottawa & Montreal
Shooting Rapids

Steamer "Empress" leaves Queen's Wharf at 8 a.m. with passengers for Montreal. Steamer "Empress" excursions to Grenville, Tuesdays, Thursdays and Saturdays, 5c. Steamer "Victoria" for Thurso and way ports leaves at 4 p.m. Ticket Offices—Ottawa: Despatch & Agency Co., 75 Sparks St.; Geo. Duncan, 42 Sparks St.; A. H. Jarvis, 157 Bank St.; Queen's Wharf (Telephone 48).

Church Brass Work

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Alter Rails, Etc. Chandelier and Gas Fixtures.

Chadwick Brothers,

Successor to J. A. Chadwick.

MANUFACTURERS

188 to 190 King William St.

Hamilton Ont.



Sealed Tenders addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Dominion Buildings," will be received at this office until Thursday, August 16, 1906, inclusively, for the supply of Coal for the Public Buildings throughout the Dominion.

Combined specification and form of tender can be obtained on application at this office.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. of amount of the tender, which will be forfeited if the party tendering decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,
FRID. GELINAS,
Secretary.

Department of Public Works,
Ottawa, July 6, 1906.

Newspapers inserting this advertisement without authority from the Department will not be paid for.

Open All Summer.

Ottawa Business College.

Our situation—directly opposite Parliament Hill—is an ideal place to conduct a summer school. Our rooms are large, bright and cool. Get ready now for the splendid positions that a ways await our graduates.

For further information, write
W. E. GOWLI' G. Principal.
174 Wellington St., Ottawa.

St. Margaret's College
TORONTO.

A Residential and Day School for Girls.

Only teachers of the highest Academic and Professional standing employed.

MRS. GEC. DICKSON,
Lady Principal
GEORGE DICKSON, M.A., Director.

ST. ANDREW'S COLLEGE
TORONTO

A Presbyterian Residential and Day School for Boys.

Upper and Lower School. Separate Residence for Juniors. Handsome new buildings, thoroughly modern. Beautiful playground.

Winter Term Commences.
November 19th, 1906.

Rev. D. Bruce Macdonald, M.A., LL.D.,
PRINCIPAL.

Bishop Strachan School
FOR GIRLS.

President—The Lord Bishop of Toronto.
Preparation for the Universities and all Elementary work.
Apply for Calendar to

MISS ACRES, Lady Principal.

Dufferin Grammar School
BRIGHAM, QUE.

Residential College for boys. Collegiate, Commercial and Primary departments. Staff of European Graduates. Fine buildings, healthy site, extensive playground, easily accessible. For Prospectus, address The Head Master.

J. YOUNG, LIMITED.
The Leading Undertaker
359 Yonge Street, Toronto.
Telephone 679

John Meeck & Co.
Manufacturers of the
Arctic Refrigerators

65 Queen St., East,
Tel. 478. TORONTO

Dominion Presbyterian

\$1.50 Per Annum.

OTTAWA, MONTREAL, AND WINNIPEG.

Single Copies 5 Cents.

NOTE AND COMMENT.

Twenty-one years ago Bishop Hannington an English missionary, in Darkest Africa, was murdered by an African chief at the command of King Mwanga. This year the son of the murderer was baptized into the Christian faith by the son of the murdered bishop. Was there ever a better illustration of the conquering spirit of Christ.

The Canadian Bank of Commerce, Winnipeg, estimates that the farmers of the Canadian Northwest will receive over \$90,000,000 this year from three crops alone—wheat, oats and barley. If the farmers of the Northwest will recognize the hand of a bountiful Providence in the prosperity that has come to them in the good crops, they will not fail to give back to the Lord and to the Lord's cause, out of their abundance, a goodly portion of the blessings vouchsafed to them.

Statistics show that in Germany the number of Catholics who become Protestants greatly exceeds the number of Protestants who become Catholics. From 1890 to 1904 75,978 Catholics became Protestants, while but 16,654 Protestants became Catholics. The Catholic authorities blame "mixed marriages" for the larger amount of a post-tasy. In several of the minor states of the German Empire there have been no conversions from Protestantism to Catholicism, but in every state and every year there are conversions to Protestantism.

We noted some time ago, first the wonderful absence of crime in San Francisco that followed the absolute interdiction of the liquor traffic after the earthquake, and then later the immediate increase of crime on the reopening of the saloons. A companion object lesson comes from Kansas City, Kansas, where a determined official has succeeded in enforcing the prohibition laws of the state. As a result, for the first time in the history of the state, the magistrates' court was held—not merely once, which would of itself have made a new record, but twice in one week—without a single prisoner to be tried. Two hundred saloons have been put out of business, and the jail is empty, and this though but a few months ago the city officials were considering plans for its enlargement.

Recently the statement was published in press telegrams that the Chinese government had issued an edict requiring the observance of the Christian Sabbath throughout the Chinese empire. The Boston Watchman says: "It is also decreed that in all countries where the Lord's day is observed the representatives of the empire shall close their offices for business on that day. Those who are at all acquainted with the condition of affairs in China will at once recognize that this edict is one of the most important steps in recent times in the progress of the empire and in Christian missionary work in that country. It sets the stamp of the government approval on Christianity as the religion of the leading nations of the earth, and gives Christian missionaries a standing before the Chinese people which they have never enjoyed before. The hearts of all interested in the prevalence of the kingdom of Christ in the earth should exult in this step, which presents the Christian's Lord's day for observance to one-fourth of the people of the earth."

The telephone appears to have created a new problem for the Roman Catholic Church. The question has been asked whether it is possible for a priest of the Roman Church to hear a confession over the telephone and give absolution? A number of prelates have expressed their opinion that in emergency the telephone may be used—for instance, in the case of miners cut off by accident from other contact with the outside world, and in danger of death. It has now been taken up by the editor of the "Catholic Fortnightly Review," who declares that "contrary to the opinion of amateur theologians our best authorities hold that confession by telephone would be invalid."

Mr. James J. Hill is known by reputation to most of us as a Canadian who drifted to the States, and who has become the most successful railway man of his day. But Mr. Hill is much more than a builder of railways; his knowledge of affairs on this continent is profound, and his suggestions for the future deserve more consideration than they seem to get. Speaking some time ago at the Minnesota State fair, he said: "There must be a national revolt against the worship of manufacture and trade as the only forms of progressive activity, and that the false notion that wealth built upon these at the sacrifice of the fundamental forms of wealth-production can endure." He follows this up by re-affirming what has often been said by thoughtful writers, that "the first requisite is a clear recognition on the part of the whole people, from the highest down to the lowest, that the tillage of the soil is the natural and most desirable occupation for man to which every other is subsidiary and to which all else must in the end yield." Who, but the farmer and his products are keeping the wheels of commerce and industry in motion?

In the course of an article by Mr. Davenay, in the Paris Figaro, with reference to a meeting of the French Anti-Catholic Union held recently, when M. George Barbey lectured on "Alcohol, the purveyor of Misery and crime," the following account of what drink is doing in France was given: "The ravages of alcohol are frightful. It devastates many of our finest provinces—Normandy, Brittany, the Vosges, Picardy, Maine. The population of the Orne has diminished by 80,000 in the course of the last twenty-five years. Infant mortality increases. In the valley of the Vosges it was necessary in 1903 to replace 60 per cent. of the military contingent. Statisticians have proved that alcohol costs the country an army corps every year. It is the vehicle of tuberculosis. Phthisis kills 150,000 young men annually. Last year there were consumed in France 220,000 hectolitres of stupefying and epilepsy-producing drinks, the consequences of which were crime, madness, misery. It has been calculated that the miners could in ten years buy up all the mines in France with the money that they spend in alcoholic beverages. The fight against the scourge is a work of public safety and of national defence—above all a work of humanity. What can be done? It is impossible to reckon on the state. In a democratic country, especially, we cannot expect from the parliament reforms which the people have not yet demanded. It is important, then, to create in France a public opinion frankly anti-alcoholic."

An article recently published in the Scientific American makes the interesting statement that hay fever is due to the invasion of the mucous membrane of the nose by the pollen of certain plants. This membrane is not equally sensitive in all persons; there are many who are quite immune from hay fever. Different pollens have not the same activity either; that of certain plants is innocuous, whereas that of other species is very active. The irritating action is really exerted by the pollen itself, and not by a bacterium of any kind. At present a hundred and fourteen plants are known to have toxic pollen; wheat rye, and quite a number of graminia form a part of them. The active principle of the pollen consists of a granular amyloaceous material, and lasts a long while. It is possible by snuffing up dry toxic pollen, to produce hay fever during the middle of winter.

The London correspondent of the United Presbyterian (U.S.) gives the following interesting facts to the readers of that journal: "Great Britain has a pretty large yearly business in the way of her post office, and it will hardly surprise one to know, that the largest number of letters sent from Great Britain to any one country, is sent to the United States. Last year, there went to your country alone, no less than 397,000 pounds weight of letters and post cards. These figures must be multiplied by thirty-two, if we wish to ascertain the number of separate pieces of mail matter, and if we average the post cards with the letters over the regular half ounce and estimate all at the half-ounce weight, we find that 12,704,000 communications of letter or post card, reached your country last year from ours. Canada is not a bad rival, there having been sent to that country 248,000 pounds weight of letters and post cards, excluding in both cases, book packets, parcels and newspapers. The country that runs the United States closest, is France, which received from Britain 329,000 pounds weight of mail."

Here is a unique and effective view of the Book of Jonah, which we find in the Southwestern Presbyterian: "How many students of the Book of Jonah miss the real point of the book! Absorbed with the physical miracle recounted in it, they pass by the far greater and far more significant one, confirmed as well by Christ, of a spiritual kind. The whole city was converted. This most wondrous of all the Old Testament revivals took place as the result of the simple preaching of the word. 'Preach unto it the preaching that I bid thee.' The agent was a poor man, alone, dust-worn and weary, a foreigner, a man who had no desire to see Nineveh saved, for it was his own country's oppressor, a man who had fled from duty when called to it, and who when it had been unwillingly done and the great revival came, went off and bemoaned the result. The means was the simple message, the word of the Lord. There were no special accessories, no proclaiming beforehand advertising, choirs, long-heralded evangelists, machine methods. The simple word, duly delivered, though reluctantly and under pressure, was made of God the efficient means. Here was a greater miracle than that of the 'great fish.' The critics attack the great fish part of the story but they don't speak of the spiritual miracle."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

CHURCH UNION.

By Dr. J. M. Harper,

ARTICLE VII.

There is nothing, perhaps, which tends to ruffle the good nature of traditionized Anglicanism so readily as a questioning of the validity of Apostolic Succession as a valuable ecclesiastical asset nor has Presbyterians towards any doubting of the soundness or sanity of each and every article of the Confession of Faith as formulated by the Westminster divines. There has even been a giving way at times to the frowardness of intolerance, whenever liberalism has made itself conspicuous in Methodism by an emphasizing strenuousness in its suggestions in behalf of creed revision or church reform. Nor otherwise may we expect it to be, should honesty of endeavour venture to locate a bit of neutral ground, whereon all may be allowed an open ear and a freedom of speech, while searching for a possible basis of union among Anglicans and non-Anglicans. Nay, in such a case, though intolerance, for decency's sake, may be brought to wear itself to take a back seat in a give-and-take treaty making of this kind, it may be unable to suppress altogether its inclination to discredit the "argumentum ad individuum" even to the aving from shrewdness of the "argumentum pro bono publico."

I have asked without the least bit of bias one way or the other, whether it be possible to locate such an area of neutral ground by any process of minimizing the color of the historic episcopate on one side, as a supposed saving health to the Anglican's church-vestibule and by the naturizing of a non-Anglican consensus that is willing to recognize its ethical value as a status-quo assurance. I have also pointed out that in a fair-play give-and-take treaty making with respect to the consummation of union among Anglicans and non-Anglicans there is much to be held in abeyance by the one set of negotiators as by the other, namely a traditionized polity that has developed a sensitive of acceptance and a divinity of ordination that can only be assumed to have formulated an accepted polity. It cannot, therefore, fail to be seen that in any endeavor to minimize the color of the doctrine of Apostolic Succession and its ceremonial and polity corollaries there must first be completely subdued any tendency to treat the traditionized intentions on either side with disrespect. There must be no jumping away from the main intent of locating a consensus in order to advance an objection against what is by no means a bad thing to have nor a fundamental thing to lose. The main rationale in favour of such minimizing is really all that need be faced rather than an examination of the many—the very many—arguments that have been advanced for or against what has been made too much of a burden from both sides of the fence between Anglicans and non-Anglicans.

The whole question of the divine origin of the Anglican Episcopate involves a simple and direct appeal to Scriptural narrative. Is there to be found in that narrative any warrant issued by the Master in behalf of any single form of congregational organization or church government? The genius of Christ's native mission on earth was unannouncedly against these human formal conventionalisms temporary and incidental that ever tend to misshape the truth as it is within the God-ordained man, or as it was in the mind of the Son of the God himself. It is therefore an assumption awaiting. I am afraid unattainable proof, for any one to say that Christ, in founding his church on earth, had in view some particular

form of church organization for any "two or three gathered together" in his name. The church he founded was to be a unit in its simplicity, and a simplicity in its communion. Its lack of ceremonial was to stand as a protest against all religious formalism with no warrant for the divisions to arise within it, beyond his foretelling that those divisions would come. How can we get beyond the record in this matter, however traditionized emotion may influence us? The Christian church is still one, held to be such as an article of faith and assurance, irrespective of the formalisms that have provoked divisions, formalisms which the founder of the church claimed throughout his whole earthly mission, to be deserving of opposition even to the facing of such persecution and death as was meted out to himself. Indeed there is left to us as coming direct from the Master, no record of what a church organization should or should not be. The scripture narrative gives us nothing that can be taken as a definite clue as to what ought to be the policy of any branch of the church of Christ. For one, therefore, to suspend judgment as to what ought to be the polity or organization of any new union church, there can be no betrayal of the spirit of reform as it was in the divine founder of the Christian church.

Nay, it is safe to assert, that the making too much of any traditionized emotion, provoked by a running after the conventional and formal which tends to perpetuate disintegration or hinder re-union in the Church of Christ, one and indivisible, is a direct over-riding of the Master's teaching and example—a direct challenging of the consistency of his public ministry—an indirect backing up of the passion of a once historic episcopate that put him to death. Nor can it be considered a sacrilege to locate in the words "In as much as ye have done it for the sake of the least of these," a warrant for a meantime suspension of all traditionized institutions that may stand in the way of a unified Christian Church—no sacrilege to plead for a meantime indifference to the formalism enjoined by any denominational polity, as a clearing of the way towards union between Anglicans and non-Anglicans.

No more is the New Testament narrative definite as to the shaving of a church organization under apostolic authority. The apostles favoured no organization as a permanence. Even the grades of church officials, mentioned in New Testament writ, have not been handed down to the present times in the evolution of an Anglican polity. Some of the titles attached to these officials have lapsed or been substituted by others. And I am afraid that such as the Rev. Dr. Ker of Montreal will find it difficult to frame an excuse for the dropping of any of these New Testament titles, unless by allowing that the sanction of the apostles has not been respected in full, or that their nominations were not intended to be looked upon as being beyond the "human temporary, and incidental" or to be pressed upon us as a divine guidance for all time.

Indeed, the closer the polity and church organization hinted at, as having been acceptable by the Apostles, is examined, the more convinced may one become, after a judicious refraining from indulging in the traditionized emotion that begets exaltation, of the lack of permanency in such church organization. There is nothing of the divine origin of creed or sacrament about it. It is a means to an end, the outer changing and changeable human instrumentation of the gospel as applied to the needs of mankind, and it is undoubtedly within this area of a commonsense view, revealing as it does a lack of all complex

ity of organization, with no warrant about it of divinely inculcated permanency, that will enable the Anglican to suspend his church-pride, when he comes to negotiate in the fullness of time and evolution, for the widest union possible among our Protestant denominations in Canada.

And if it be necessary to fortify further the contracting parties in such a union, it ought to be remembered that the Apostles have had no successors. This is proven from the directly divine sanction of their Lord and Master. They were with him at the founding of his church, "As the Father hath sent me, so send I you," had in it no promise that their successors, Paul, Timothy, Titus and the early Fathers, were to be, or could be, invested with the fullness and finality of ministerial power which was thus directly and divinely bestowed upon them. The human and divine must not be thrown out of proportion by any traditionized emotion. The office of the "twelve" was unique, coming as it did with the fullest warrant of the divinity of the Master himself. And thus, even should Episcopacy have no break in the historic line of its bishops from apostolic times, it has a flaw in its divine warrant. In a word, the historic episcopate may prudently be set aside as being of no direct divine origin. It carries with it no divinely inculcated obligation. It is of the excellent but only human things we would be slow to part with or make a divinity of, either to obviate or further church unification. And thus it may safely—without sacrilege of any kind, be classed as temporary and incidental, in the light of a God-fearing attitude towards the union question. There is no sin in any one's wishing to retain it as an asset in the union, no more than there is a sin in any one's wishing to remove it as a stumbling block in the way of union; though, for all that, there seems to be more of a misdeedman in over-riding the intention of the Master as to the unity of his church, than in setting aside all that is human, temporary and incidental for the sake of union, even if in that temporary and incidental, there may be a valuable denominational asset.

James I of England coined his phrase of "No bishop, no king" to frighten the non-conformists of his time. But the cry of "No bishop, no church," has no such terror for the advocates of union who are sincere in their pleadings. There are few of us who are not aware of the wrangling there has been over the synonymy or lack of it in the terms "presbyter" and "bishop." The writer who would touch the controversy, or stir it up again, would be more than out of useful employment, indeed, whatever be the organization or polity decreed upon by any company of union negotiators, there must be church overseers or officials; and what does it matter whether these officials be called deacons, evangelists, presbyters, elders or bishops?

The title bishop, as is dignified for administrative purposes as any other, and loses nothing from having once meant the same as presbyter. And as far as the method of ordination for these church offices, high or low, is concerned there need be little or no obstacle in the way of union between Anglicans and non-Anglicans, if only the suggestion be acted upon, that the ordination of all present pastors of the contracting churches be accepted and that amended formulae for succeeding entrants into the ministry of the new united church, be left to the church courts of the new church for ample consideration. Indeed, as far as I can make out for myself, I see in the doctrine of Apostolic Succession and its ceremonial and polity corollaries no irremovable difficulty in the way of the very widest union.

But there are difficulties, serious difficulties in the way of such a union which I believe only an evolution defetionized by prayer and patience, will be able to remove. For where is the prophet-reformer or union-negotiator to come from, who is going to plead for the undoing of the ritualistic incidents, the temporary substitutive pomp, the art-woven formalisms, and worship complexities which have taken such a hold upon those who say they feel all the better for them in their traditional emotional kind of way? Who is there that has thought of digging out the parasitical tendrils of these things that are becoming buried deeper and deeper in the fibre of the Anglican system? Such undoing is the work of an evolution that may eventuate in the verdict that no one feels the worse for them. Yet the levelling up and levelling down of sympathies that may lead to such a verdict has hardly begun yet, and the leading must come from the Low Church and High Church controversialists within the Anglican church itself. This levelling up and levelling down of ceremonial predilections must begin within the Anglican body, preparing itself as a unit waiting for union with other units. The sacrifice of emotionalized prejudice must first begin within Canadian Anglicanism. Any temporizing or coquetting with the church union notion will only tend to emphasize the great main difficulty. If the Master's call for a unified or re-unifying church could be made to overcome the church-pride that is so prone to fondle a human, temporary and incidental church polity, as if it were the enduring Gospel itself to be handed down the centuries unimpaired, the evolution towards the very wisest church union would be surer in its action and quicker in its effects. Indeed I am not inclined, and never have been, to think that there is an impossibility of a final consummation of union among Anglicans and non-Anglicans, merely on account of a meantime impossibility. Union does not mean absorption nor can ever be made to mean absorption. I have endeavored, however imperfectly, to locate, in my own unbiased behalf, the bit of neutral ground from which Anglicans and non-Anglicans may contemplate a possible union in the remote future. What is paining many of the friends of the movement in favour of the partial union among Methodists, Presbyterians and Congregationalists, is that the meantime possible should be delayed by a meantime impossible; and yet I am not prepared to claim that the delay may prove unprofitable to the three negotiating denominations that have already reached a common basis on which to construct a creed, a polity and an administrative consensus on which to lay the lines of an executive for the proposed United Protestant Church in Canada.

QUEEN'S ALUMNI CONFERENCE.

Dominion Presbyterian Special.

The annual conference of the Queen's Alumni Association was successfully held during the week of October 29th to Nov. 3rd. As usual a considerable number of the theological graduates of the University assembled within the familiar old walls of Convocation Hall to partake of the intellectual feast provided for them by the program committee. While the Queen's Conference is essentially a "business-like" gathering, still there is always plenty of time, at the daily luncheons and elsewhere, to renew old college acquaintances and to recall in some poor degree the atmosphere of goodfellowship that prevailed in earlier days. For many reasons it is greatly to be deplored that more of the graduates do not avail themselves of the opportunity thus afforded of keeping more closely in touch with their Alma Mater and of sharpening up their minds by hearing and discussing the excellent papers which have made this conference famous within its own little sphere of work. Rev. Robert

Laird, in presenting the report of the Endowment campaign at the luncheon on Wednesday, especially drew attention to the great need of the University keeping in closer touch with her graduates. Perhaps no better means could be used than an earnest attempt to double or treble the attendance at the conference and this can be done, not by any ex-cathedra appeal from the college or the alumni association, but only by the cooperation of those who have found the annual meetings of conference helpful and stimulating intellectually and spiritually, as well as invaluable in helping me to closely identify himself with all the interests and ideals of Queen's.

• • •

The sessions opened on Monday afternoon with a rather small attendance. The subject for discussion was an interesting practical question in the church: "The Young People in Our Church: How to train and use them." Rev. Dr. McTavish and Rev. Alex. Macgillivray of Toronto, who were to have opened the discussion were not present and their suggestive and helpful papers were read by Rev. Dr. McTavish and Dr. Macgillivray of Kingston. The evening meeting was devoted to one of the treats of the conference, Rev. Prof. Kennedy's lecture on "Present Day Landmarks in the New Testament Study." Prof. Kennedy is a very clear thinker and an excellent reader and he presented his subject in a masterly way. It was perhaps a little technical for a popular audience but was well received. He dealt with the several spheres of New Testament Study, Textual Criticism, Language, Introduction and Doctrine, and showed what might be called the standard of modern scholarship in each. He paid in conclusion a fine tribute to the power of the message of the gospel of the New Testament, and the permanency of its doctrine.

• • •

On Tuesday morning Revs. James Wallace of Lindsay and D. W. Best, Beaverton, presented their papers on "The Sacrament of the Lord's Supper," which threw a great deal of light upon an important feature of our religion. The discussion was postponed until Wednesday noon and brought out some further interesting remarks, chiefly regarding the practical observance of the sacrament. At 12 o'clock Prof. Watson gave his annual contribution to the conference in a paper entitled "Recent Developments in Philosophy." Then in the afternoon Rev. W. J. Clark, of London, gave a very interesting paper on "Preacher's Problems," and touched upon many really vital problems in the minister's life. Mr. Clark speaks with great earnestness and simplicity and all were quite ready to agree with him that the problems he had found were very real and needed special thought and effort to enable men to successfully cope with them. At 4 o'clock Rev. R. E. Welsh of Toronto dealt with "The New Perspective in Christian Apologetics," showing that this branch of our college teaching is full of real value when in such capable hands as his own.

• • •

On Tuesday evening the first of the course of the Chancellor's lectures was given. The lecturer this year is one of the most popular of Queen's professors, whether in the class-room or pulpit, Rev. Prof. Jordan, Professor of the Old Testament department. His lectures were very valuable contributions to the discussion of the present status of Old Testament study, and attracted a great deal of attention both among the city people and the visiting alumni. The opening lecture which was introductory to the course was entitled "The Problem of the Old Testament," placing before the audience the present situation in things Biblical and critical and outlining the purpose of the several lectur-

ers. "Archaeology and criticism," "Babylon and the Bible," and "Assyriology and the Old Testament" were the titles of the remaining lectures. Broadly speaking it was Prof. Jordan's thesis to vindicate the position of the modern, historical, critical method of studying the Old Testament against the invasions of the newer studies of archeology and Assyriology. He showed clearly that these had advanced too far in their conclusions in many cases; and that their results were to be received with caution. For example, the theories of Sayce and Hommel, the extreme "right wing of archeology" are not to be received as a final word in defence of the traditional view of the Bible. The results of these new sciences are very valuable as supplementing the critical and historical investigations of the critics, but they are new and unproven departments of learning, and even within the camp of the few great specialists there is no unanimity. At all events, as the lecturer showed with great force and clearness in treating "Babylon and the Bible," the individuality of the people of Israel must still be maintained in spite of the contentions of the Pan-Babylonists. The spiritual attainments of the chosen people were quite unique and cannot be traced back to any other source but are the great contribution of the Jews alone to the religious world. It is to be hoped that when next year the course is finished, Dr. Jordan will be able to put these results of his earnest study and fine scholarship into more permanent form, and thus make them available for a much wider constituency.

Space will allow only a mention of the other papers of the conference. "The Book of Judges," was the subject of two papers by Rev. I. N. Beckstedt, of Athens, and H. T. Wallace of Kingston, two of Dr. Jordan's recent students. Rev. W. W. Peck, of Arnprior, read a paper on "Early Religious Life among the Hebrews," the subject on the program assigned to three Ottawa men who were unable to be present. "The Epistle of St. James," was dealt with by Rev. James Anthony, of Waterdown. Prof. Watson gave a second lecture of special interest dealing with Mr. Wilfrid Ward's late defence of the authority of the church. Prof. Cappon's lecture, on "The New Movement in Literature," was as usual one of the most popular of the whole conference. He discussed the modern school of writers of the European continent, Tolstoy, Gorky, Balsac, Zola and Ibsen. From one of the social dramas of Ibsen, "The Doll's House," Prof. Cappon gave some readings illustrative of the general trend of the whole school. The lecture was specially enjoyable and valuable since it opened up a whole sphere of literature almost unknown to a great many students and preachers.

Taking the conference all in all it was a great success. There were a few changes from the printed program rendered necessary which weakened the treatment of several of the topics. But all the papers were of an exceptionally high standard and the discussion which followed was often very valuable and stimulating.

It isn't a matter of very great importance, we should say; but the "Christian World" (London) remarks that "Sunday is not a bad day for two young people to come to church and ask God's blessing on their new life together," and adds that "we hear of a strange church compelled to go off to a strange church miles away in order to get married, because their own rector would not perform the ceremony on a Sunday." A young man very deeply in love would take a trip of several furlongs in the circumstances, we should say. It is not to be forgotten, however, that there are six other days in which folk desiring to do so may get married.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JESUS IN GETHSEMANE*

By Rev. Clarence McKinnon, D.D.

While I go and pray yonder, v. 36. "Land on the starboard bow," shouts a voice from the masthead. Down on the level deck nothing is visible. The whole sea is enveloped in fog. But the sailor at the masthead has gone above the mists, and his unobstructed sight perceives the land toward which they journey, long before the others can. It is needful for the soul at times to reach an attitude where it will be above the obscurities that limit our earthly vision, to climb some masthead from which the great truths of God, salvation and heaven become evident, so that it may find peace and strength in the hour of conflict.

Tarry ye here, and watch with me, v. 38. Companionship in our hours of trial is what we all seek. There is no terror greater than to be alone. "You must pray with me; for I am dying." It was the entreaty of a wounded soldier whom the surgeons had left on the battlefield because he was already far beyond the reach of medical aid. "I cannot; I don't pray for myself," was what the young man addressed replied; but all the same he was greatly distressed at his inability to help his wounded comrade. Remembering that he had picked up a book on the battlefield, he looked at it now. It proved to be, "The Soldier's Prayer Book," and on its first, muddy page was printed a prayer for a dying soldier. It was blessed to the souls of both of them. Let us so train our lives, that we may prove helpful companions to others and be able to watch with them when they descend into their dark Gethsemane.

Fell on his face, and prayed, v. 39. Prayer may be in any attitude and in many forms. It may be but a desire, yet God regardeth the desire of the poor. Or it may be only a tear, yet "the Lord hath heard the voice of my weeping." Or perhaps it is just a groan, a sigh, a look, a breath, but God notes it and nothing is lost with Him that is sincere. It is not the arithmetic of our prayers, how many they are, that counts; nor the rhetoric, how long they are; nor their music, how methodical they may be; but their divinity, how they spring from the depths of a longing and believing heart. "Not gifts, but graces prevail in prayer."

Let this cup pass, v. 39. True heroism is not mere blindness to danger, but the courage to face it when its terrors are fully known. A locomotive engineer who was naturally so timid that he was afraid to go alone in the dark, was the one who was always selected when any work was needed requiring particularly strong nerve. There was no danger of his being panic-stricken. His timid nature foresaw all the perils before he placed his hand on the throttle, and he had made up his mind to face them. The fear that would avoid an enterpriser is more to be trusted than the rashness that rushes boldly in without counting the cost. Jesus foresaw the sufferings of the coming day so clearly that He asked, if possible, for the cup to pass. But knowing that escape was impossible, He endured these sorrows with a calmness and heroism that to our human eyes is marvellous.

Watch and pray, v. 41. "I am aware that many of you are numbered amongst praying people," said the late Queen of Madagascar to some of her palace officers. "I have no objection to

your joining them, if you think it right; but remember, if you do so, I shall expect from you a life worthy that profession. I know that praying people profess to be truthful, honest and upright, to fear God and benefit their fellow men; if you do so, that will be right; if not, you will not be worthy of the profession you make." The oldest Christian minister could not have expressed the obligation more clearly. Our prayers must be supported by our moral alertness. We must avoid all evil, and we must be like the Roman warrior who attributed his victory to the fact that Heaven favored him because he begged success with a drawn sword in his hand.

Prayed the third time, v. 44. When John Welch, the persecuted covenanter of Scotland, was in exile in France, a friar came to the house where he was staying and passed the night there. The friar could not sleep for a continual whispering he heard all night. He believed the Huguenot house was haunted. Great was his surprise when he learned from the villagers next day, that the constant whisperings he heard were nothing else than the exiled minister's continued pleadings at the throne of grace. So deeply impressed was he, that he sought an interview which changed his whole life. The great revolution in religion in the sixteenth and seventeenth centuries was not brought about by one prayer or by two prayers, but by constant wrestling with God. It was thus Jesus won His victory, and it is thus that we shall win our victory over the perils of our age and circumstances. Judas, one of the twelve, v. 47. In the deep meadow pasture beside the clear waters of the lake, surrounded by rich, nutritious grasses, fragrant blossoms and ripening fruits, may be found the poison hemlock. The soil that fed its neighbors and made them so valuable, feeds it and fills its juice with poison. Judas grew and ripened for his notorious crime under the same kindly and heavenly influences that made Peter and John such notable apostles. The gospel is either a savor of life unto life, or of death unto death. It either makes us grow in holiness and love, or else, under its rejected message, our hearts become hard and cruel.

HOW TO PREVAIL IN PRAYER.

Right prevailing in prayer is to prevail over one-self, not over God. And patience is a secret of such prevailing. God needs not to be influenced or prevailed upon. God knows our every need, and God rejoices in our telling Him of our needs. He intends to supply our every need, and He waits only for us to show that He may safely grant our petitions. If He knows that what we so earnestly pray for to-day can be to our best good only if granted a year from to-day, then the great question is whether we shall so exercise patience as to make the granting of our prayer a blessing when it does come. And in that exercise we need mightily to prevail over ourselves, and to pray God that He will prevail over our natural impatience and unfaith. Perhaps Dr. Torrey's greatest secret of what is called "power with God" was his power over himself, his grip upon himself, when for three years he prayed every week for the coming of a world-wide revival of religion, and kept on praying in steadfast faith and undiminished patience though scarcely a sign of an answer appeared. Then, after three years, God could send the answer, and could mightily use the man of patience; and He did. Let us strive to prevail over ourselves that God may answer our prayers.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Gethsemane—Was situated at the foot of Olivet, just across the Kidron, which runs parallel to the east wall of Jerusalem. The traditional site is owned by the Franciscans, and is about 150 feet long and 140 wide, enclosed by a picket fence. The eight olive trees in it are the oldest of their kind in the world, and are now banked up with earth and stones to keep them from falling to pieces. The garden is carefully kept, flowers bloom everywhere, and wormwood and the passion vine trail in profusion over the fence. It is a lovely spot. A cave formed by an ancient cistern, and now transformed into a Latin sanctuary and called the Grotto of the Agony, is shown about a hundred yards to the north of the garden, as the spot to which Jesus retired, now forever sacred as the scene of His agony. The garden to which Christ often resorted cannot have been for from this one, and was no doubt private property, belonging to some personal friend of Jesus, and, although not far from the public highway, yet amid the dense foliage which then covered the whole mountain, it would be a very secluded place. The Greeks have enclosed a piece of ground near by called it Gethsemane, and the Russians have built a large church with seven tapering domes, a little higher up.

LOOKING FOR THE REAL MAN.

Death is a wonderful revealer. Death really seems to make it easy for us to see and talk about and dwell upon everything that was lovely in anyone whom death has taken. Funeral "eulogies" are sometimes spoken of slightly, as though they were untrue and misleading. They are not, as a rule; the only difference between the after-death estimate of a man, and the common attitude of his fellow-men towards him in life, is that the latter puts chief emphasis upon his shortcomings, and the former is based on his worthiest acts and inspirations. And which is the real man? Which interests God most? Which is likely to help a man towards his best and worthiest, — to know that others are looking for the good, or the evil, in him? Suppose we should all adopt the after-death estimate of our friends and acquaintances, day by day, while they are still with us: would the world be better or worse for it?—S. S. Times.

THE ONE PATTERN.

What a glorious fact it is that there is one life that can be held up before the eyes of humanity as a pattern! There were lips that never spake unkindness, that never uttered an untruth; there were eyes that never looked aught but love and purity and bliss; there were arms that never closed against wretchedness or penitence; there was a bosom that never throbbed with sin, nor ever was excited by an unholly impulse; there was a man free from all undue selfishness, and whose life was spent in going about doing good.

The young man who is looking for a soft seat to sit down in would better buy a cane or a crutch and prepare to stand. The man who gets the soft snap is the man who prepares himself for it. Hard work is the only royal road to success.

*S. S. Lesson, November 11, 1906—Matthew 26:36-50 Commit to memory vs. 29, 39. Read Mark 14:32-52; Luke 22:39-53. Golden Text—Not my will, but thine, be done.—Luke 22:42.

THE ENCOURAGEMENT OF CHARITY.

"Cast thy bread upon the waters; for thou shalt find it after many days." (Ecc. 11:1).

The writer of Ecclesiastes is speaking of the damper which often falls upon our deeds of charity. We say familiarly of many acts of benevolence: "It is just throwing money into the sea." In the days of this writer that saying must have been almost proverbial, for he describes charity by an equivalent expression. "Cast thy bread upon the waters." He admits that benevolence is a throwing of money into the sea—the casting of it out into a sphere of uncertainty. Yet, in spite of that, he bids us throw, he does so on the ground that, though the sea is a sphere of uncertainty, it is not a sphere of hopelessness; many things which are laid on its bosom come back to us again. He tells us that we shall find our bread of charity "after many days." I understand him to mean, "after many castings." I do not think the idea is so much that of time as of repeated effort. What I take him to say is this: "You are committing your charities to a very uncertain medium, and the large majority of them will probably bear no fruit. But out of a thousand scattered seeds some few will fructify. Out of the many to whom your charity may be in vain, there will be at least two or three to whom it will bring blessing, and perhaps these two or three may be more powerful than would have been all the rest put together. Cast the many seeds for the sake of the two or three." I agree with the writer of Ecclesiastes. I hold that charity is always an act of faith—that it must be bestowed in the absence of certainty. I hold that it must be tested by its power to endure many clouds, by its ability to withstand ninety-nine failures for the sake of the hundredth case which is to prove a success. I know a man, intimately who has been periodically solicited for loans of money during a long term of years and who has generally acceded to the request. Of these loans he can only recall one instance of repayment; but the instance is that of a boy whom he relieved in an emergency, and who has lived to be a comfort to his family. The one success has compensated for many failures. The bread which has been cast upon the waters has come back only in fragments; but the fragments have been so precious that they have justified the cost.

My soul, let thy charity be the child of thy faith and hope! Never desist from love through despair of life! Do not imagine that the value of a spiritual harvest depends on the amount of the bread! There were many babes in Bethlelem in the days of Herod the king, and doubtless much bread was cast upon the waters for their sustenance. Yet I am told that only one of these reached manhood; the rest were the victims of Herod. What then? Was the faith of the Israelites in vain? No. Who was that one babe of Bethlelem that reached maturity? It was a life whose single force was to turn the current of history, whose single energy was to make all things new. Say not that thy work is wasted though thy charity has rescued but one. Hast thou measured the strength that may lie in one! There was only one struck by the light at Damascus; but that one was Paul. There was only one gained by the mission of Philip; but that one stood close to royalty. Often in Samaria thou standest by the well alone, and there seems no response to the thirst of the solitary heart. Do not go away! I see one coming. It is only one; there is no multitude with her. Yet she may be

more influential than all that have passed by on the other side. Wait for her, O my soul! Though she is but one, wait for her! Though thou art weary, wait for her! Though the well is deep and the gain seems small, wait for her! Though she comes only by accident and knows not of thy presence, wait for her! Her coming may be the return of the prayers thou hast cast upon the waters.—George Matheson.

PRAYER.

O Lord, have mercy upon us! Multiply thy loving kindness towards us and comfort us with new supplies. Where there is special sorrow let there be special gladness also; where the grave has been dug under the hearthstone, let there be a great filling up of vacant spaces by a renewed and enlarged vision of Thyself. Then shall men not seek the living among the dead, but say over their very graves—Our loved ones are not here: they are risen. We bless thee for bright example, for words remembered with sweet thankfulness, for patience in trial, for heroism in difficulty, and for the gentle charity that added new beauty to life. The Lord remember the bereaved and the sorrow-stricken and the sad, and give them brightness in the night-time—yea, a great multitude of stars, and one brightened the rest promising early day. Amen.

Anywhere with Jesus I can safely go,
Anywhere he leads me in this world below.
Anywhere without him, dearest joys
would fade.

Anywhere with Jesus I am not alone,
Other friends may fall me, he is still
my own,
Though his hands may lead me over
drearer ways,
Anywhere with Jesus is a house of
praise.

HE COULDN'T SING.

We all believe that followers of Jesus Christ should show the joy in their hearts by happiness on their faces. But a strange thing happened lately in Japan. A young man came from a distant village to Nagoya, and asked to see the missionary.

"I want to look into your Christian teaching, and see whether I can believe or not."

He bought a New Testament and some booklets.

"There is one hindrance in the way which even reading won't remove," said he.

"And what is that?"

"Well, I can't sing. I am told that all Christians must sing hymns. Now I've done my best to learning singing, but can not manage even one tune. Will that prevent me from becoming a Christian?"

Rev. H. L. Hamilton replied:

"If you become a true follower of Jesus Christ, you'll want to sing and praise his name, and you'll do it whether you can follow a tune or not."

DAILY READINGS

M., Nov. 12.—Drunkenness punished. Deut. 21:18-21.
T., Nov. 13.—"Biteth like a serpent." Prov. 23:29-35.
W., Nov. 14.—Woe to the drunkard. Isa. 28:1-4.
T., Nov. 15.—Drink and ruin. Jer. 1:1-7.
F., Nov. 16.—Drink and bad servants. Matt. 24:58-51.
S., Nov. 17.—"Of the day, sober." 1 Thess. 5:1-8.
S., Nov. 18.—Topics—How the Bible condemns intemperance: a review of all temperance passages. Hab. 2 6-15.

INTEMPERANCE CONDEMNED.

Temperance in the Bible.

Whatever is of God, satisfies; strong drink, and all else of the devil, is only an ever-growing, ever-mocking desire (Hab. 2:5).

Strong drink "spoils many nations", all nations; it strengthens not one of them (Hab. 2:8).

The source of the drink evil is covetousness, because covetousness is the motive of the saloon (Hab. 2:9).

Even if the saloon license fees exceeded the cost of the sin of intemperance, it would be blood money, and would bring no prosperity to a city. (Hab. 2:12).

If the drunkard is the devil's fool, the saloon-keeper is the Tempter himself. (Hab. 2:15).

Salome's indecent dance before the drunken court (Mark 6:21, 22) is an indication of how lust and strong drink have always gone hand in hand.

Of Christ's turning water into wine (John 2:1-11) it would be well said that if men confined themselves to the wine made by Christ, no harm would be done. It is inconceivable that Christ would not condemn drunkenness.

As to Paul's prescription of wine to Timothy (1 Tim. 5:22), we may well want to drink wine till we have a Paul to prescribe it, and are sure that we are Timothy's.

In that same epistle (3:3,8), Paul condemned wine drinking plainly, when used as a beverage.

The story of Noah, the drunkard, in the first book of the Bible (Gen. 9: 20-23), is an indication of the age-long impetus that this curse has gained.

Drunkards forego heaven (1 Cor. 6: 10) for the sake of a hell on earth.

A sufficient condemnation of drinking is the concealment which it instinctively seeks (1 Thes. 5: 7, 8).

Who would wish to die with a brain clouded by alcohol? But death may come at any time (Luke 2:34).

The devil is the father of lies, and the constant misrepresentation made by saloon advocates shows the origin of the institution they are defending (Prov. 20: 1).

To boast of one's ability to drink "without showing it" is like entering a contest to see who could walk the farthest after stabbing himself (Isa. 5:22).

Though the feet may not stumble, the mind will, for alcohol ruins the brain even sooner than the body (Isa. 28:7).

Let us not forget that, though we may not touch strong drink, we may still be intemperate (1 Cor. 9:25).

Keep in Touch.

An isolated Christian Endeavor society cannot be a training school for the church, or for anything else. It is merely a practice school in stagnation.

You want to know what your denomination wants of its young folks and what is it ready to do for them. Keep in touch with the denominational boards.

You want to help your pastor and be helped by him. Keep in touch with your pastor.

You want to help the Sunday School, and you want the Sunday school to help the society. Keep in touch with the school, the teachers and the officers.

You want to work into the older church. Keep in touch with the older church-members.

You want to be a true Christian citizen. Keep in touch with national affairs and all civic and reform interests.

You want to live nobly on earth and be prepared for heaven. Keep in touch with Christ.

The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

MONTREAL AND WINNIPEG

TERMS: One year (50 issues) in advance\$1.50

Six Months......75

CLUBS of Five, at same time\$5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is cent for discontinuance, and with it, payment of arrearages.

When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application.

Send all remittances by check, money order or registered letter, made payable to The Dominion Presbyterian.

Advertising Rates, — 15 cents per agate line each insertion, 14 lines to the inch, 121.2 inches to the column.

Letters should be addressed:

THE DOMINION PRESBYTERIAN,
P. O. Drawer 1070, Ottawa.

C. BLACKETT ROBINSON,
Manager and Editor.

OTTAWA, WEDNESDAY, NOV. 7, 1906.

Principal Rainy, the aged leader of the U. F. Church, is now on his way to Australia.

Says the Presbyterian Witness:—"The Rev. Louis H. Jordan is to spend some time in Toronto. We hear that his great work on Comparative Religion, published by T. & T. Clark, has already won a remarkable circulation."

Speaking at the Canadian Club luncheon last Saturday Hon. H. R. Emmerson, Minister of Railways and Canals, pronounced the Intercolonial Railway "the biggest asset Canada has, because it has bound the provinces together," making Confederation a practical reality. "Judged by the ordinary tests," said Mr. Emmerson, "the I.C.R. has been a failure. But I declare the road has paid. It has paid in dollars and cents. The dividends and surplus are in the pockets of the people of Canada. It has welded the provinces together; it has prevented disruption. Today Western Australia is trying to get out of the Commonwealth. Why? Because she complains the federal government has not built a railway. Such might have happened here." The fact is the Intercolonial Railway has for years been the football of faction. Tories and Grits alike, have used it for party purposes; and both parties, by turns, have had to bear the odium of its shortcomings. Now that Mr. Emmerson is making an honest effort to bring the management of the road to a business basis, by reducing expenses without impairing its efficiency, he should have the hearty support of the public men of the country, irrespective of political preferences.

WORDS OF WARNING.

Rev. Archdeacon Armitage of Halifax, N.S., is preaching a series of sermons on "Dangers of the Age," to which the Church of Christ is exposed. In his opening sermon he said that, not persecution, but worldliness, is the greatest danger of the present age. This worldliness is entering more and more into the churches and is fruit of the world-wide material prosperity which has been so much in evidence. Strange, is it not, that the bounteous blessings of Providence, instead of leading men nearer to the source whence these blessings flow, should have the effect of smirveling men's souls and dawning them with a cold materialism. Three features of this worldliness the preacher specified as the growth of the materialistic spirit—waste to get rich—and insane pursuit of pleasure at any cost—the great breaker of selfishness; low views of the marriage relation and its sacred character, and the spread of political corruption, springing from low political ideas, from a lust for power at all costs and from a deficient patriotism. The danger of it all, the shame of it all, he said, is that there appears to be a complete loss of faith in human goodness. The thought seems to be common that all are equally bad, that no one can be trusted, that "all men have their price." And like the corruption in the Church of old, when the prophet lamented, "the people love to have it so," the preacher's remedy for these evils is for the church to fulfil her great mission—to make men like Christ, to make earth like heaven, to make the kingdoms of this world the kingdom of Christ. How can this be accomplished? First, by a revival of personal religion. As water does not rise above its source, so the life of the church is not higher than the lives of its members. In the second place, by a return to first principles, a faithful observance of the golden rule. In the third place, by earnest witness-bearing. Let each Christian get his face as a hind against such manifest evils.

The appeal of the Council of Owen Sound against the decision quashing the by-law, has been successful, and intoxicating liquor will not be sold there legally for at least three years.

Every elector appears to have had the free and fair opportunity of voting for or against the by-law, and out of the total number of two thousand votes cast, there was a majority of 410 in favor," said Chief Justice Mulock, in giving divisional court judgment, reversing the judgment of Mr. Justice Atabee in Sinclair vs. Owen Sound. Mr. Justice Atabee quashed the local option by-law which was passed by the electors of Owen Sound last January. The grounds for quashing the by-law were irregularities in publishing the by-law and the refusal to allow property holders, who had property in more than one ward, to vote in every ward where they had property.

The British Museum newspaper files, now situated at Hendon, occupy six miles and a half of shelving.

REV. GEORGE SIMPSON.

The appropriateness of this journal reproducing the following reference to Rev. George Simpson will be readily recognized. "The Chicago Interior," to which Mr. Simpson for fourteen years past rendered such admirable service. Ottawa is to be congratulated on Mr. Simpson's accession to its citizenship. "The Chicago Interior" says:

"Under burden of age and broken health, that faithful, painstaking and accurate pen which for nearly fourteen years past has instructed Interior readers each week in the significance of the world's current history, has been laid down by a hand that has well earned the accolade which becomingly belongs to the evanng hours of a busy life. Mr. Simpson's resignation breaks in The Interior office a relation of highly appreciated fellowship with a quiet personality of rare purity and charm. But we cannot permit him to depart without unveiling the anonymity of newspaper routine, and introducing to The Interior family the steady, canny, kindly friend of theirs who has stood for so long just behind the thin screen of 'The World' department in this paper. Mr. Simpson is a Scotchman of that sweeter sort in which the outgrowth of human kindness and gentle humor softens the outlines of granite Scotch character without dissipating a grain of its stability. He was born in Aberdeen, Scotland, and was trained for college in public and private schools. His classical education he obtained from good old Glasgow University, where the now famous Lord Kelvin was his preceptor in the natural sciences. The United Presbyterian Divinity Hall, at Edinburgh, taught him theology. He was no sooner licensed to preach, however, than he turned his face to the open New World. Westminster church in the Presbytery of London, Ontario, called the Scotchman immediately to its pastorate, and in that charge he continued happily for seventeen years. He was therefore well on into middle life when he began his career in journalism, upon which he entered as editor of The Canada Presbyterian. His work there produced a paper of force and popularity. Its columns were so sprightly that Dr. William C. Gray, who vastly admired vivacity in religious newspaper work, and seldom saw what he admired, invited Mr. Simpson to become a member of The Interior staff. He was assigned the task of comment on secular news, and soon gave to the pages which he prepared an enviable reputation for wisdom and authority. By grace of his remarkable knowledge of European conditions. The interior has come to be prized in many homes for its reliable foreign observations. Mr. Simpson, in giving up his task, retires to the loving welcome of his son's home in Ottawa, Canada, and there, it is sincere hope of all his Interior friends, he shall for years to come enjoy a peaceful old age, greened by memories of a life of service which has won him wide appreciation and by hopes of a future full of reward."

Only seventy years have elapsed since the first railway in the world was finished. During that comparatively brief period over 400,000 miles have been constructed.

THE MINISTER AND THEOLOGY.

In view of recent discussions the following wise words by Professor F. G. Peabody, (Unitarian), Harvard University, are well worth pondering.

They occur in a sermon published by "The Homiletic Review" for October, 1906. The position taken by Professor Peabody seems to us to be the only rational one. Unless a man is well trained in theology he will lack strength in his preaching; and very much that is pretty and interesting will fail of great effect if intellectual energy and Spiritual power are lacking.

Professor Peabody says:

"A minister stands for a speciality. His office is the maintenance of the religious life. He is to preach about God. Now it is possible that he should strengthen his own religious conviction through the literature of art or science or bell-letters, but he is certainly not thus approaching most directly to his theme. He is not doing what other specialists do, or what commands the respect of other specialists. Knowing little of theology he will easily fall into the ranks of those who think there is little to know, just as smatterers in science are the first to offer hasty judgments and easy ridicule concerning scientific affairs. Add to this the strength contributed to any mind by contact with quiet and comprehensive thinkers in one's own calling. Whether one is to agree or not with the great philosophers and theologians, it is from them that he will get both his intellectual grasp and his intellectual modesty. Still further, no mistake could be greater than to suppose that devotion to professional studies is what makes dull, metaphysical or essay-writing preachers. The simple fact is that the great preachers of the Christian church have been its great theologians. Augustine, Anselm, Bernard, Luther, Calvin, Schleiermacher, Maurice, Chalmers, Newman, Channing—these men at the same time revived the preaching of the church and re-modeled its theology. The one function did not exclude the other. On the contrary, ample learning permitted simplicity of speech. It is so with every preacher. He must have a background not of sentimentalism or poetry, or of the affairs of the day, but of well ordered knowledge concerning the proper themes of his calling; and if he has not habitually addressed his mind to these themes, then he may sent, imentalize or entertain or discuss as he will, but he will not for any length of time mislead a community into the belief that he has a right to stand before them as the interpreter of the ways of a living God."

These are golden words and need the careful attention of young ministers. There is many a man who became weak and poor as a preacher because in the early years of his ministry he neglected hard, steady and severe thinking.

We notice that Premier Whitney is being bitterly assailed for appointing Dr. C. B. Couaghan, a Roman Catholic, as Superintendent of Belleville Institute for the Deaf and Dumb. The attacks, in our judgment, are unwarranted. If the new superintendent is a capable man his religion should be no bar to the position. It is claimed that Dr. Couaghan has unique qualifications for the office, and later on it will probably be found that the appointment is a good one, notwithstanding the noise at present made by interested parties.

SPAIN AND THE VATICAN.

It is a singular coincidence that what were once the two strongest Catholic Powers in Europe should now be synchronously in conflict with the Roman Church. We have already explained the situation in France, says the Christian Work. As to Spain it is to be noted that the Concordat, which established the relations between the Catholic Church and the Spanish State, provides for a much more intimate union than did the Napoleonic document whose abrogation has created such a storm in France. There is as yet no movement in the Peninsula for the adoption of a policy at all analogous to that of the present French Government, but there are ample signs that at the coming session of the Spanish Cortes proposals will be introduced on behalf of the Liberal Ministry which, without the exercise of the most prudent statesmanship and moderation, may plunge the country in to a bitter controversy, and may ultimately lead to a severance of the historic bond between the Bourbon dynasty and the Church. As matters stand at present, friction has arisen between certain of the ecclesiastical authorities and the secular arm of the State over questions comparatively trivial. Some of these relate to the regulations governing civil marriages and to the control of cemeteries. Under the Spanish Constitution the Church is courted in certain rights of control, but it is claimed that the Liberal Cabinets have nullified these privileges, and are intent on renouncing others of no effect without the formality of constitutional amendments. It is easy to see how such a policy might provoke friction, and an instance of the bad feeling already existing was given a few days ago, when one of the Spanish bishops protested so vehemently against the position of the State on the question of the legality of civil marriages that he was threatened with prosecution. The proposed new law of associations, a name which has unpleasant associations in the minds of churchmen, a summary of which has been cabled from Madrid, and which is to be laid before the Cortes, which assembles this week, sounds about as drastic as it well could be. The point which has yet to be established is whether the Spanish Cabinet is strong enough to carry through a policy so markedly anticlerical as indicated by that program. The trouble may yet be adjusted, but existing indications are that in Spain it is to be involved in a struggle no unlike that in progress across the Pyrenees. The situation is serious. Certain it is, the unsatisfactory status of the questions at issue, and the steps which the government has recently taken against the religious orders which have not complied with the legal formalities as to the registration and nationality of teachers, the holding of property, etc., have created a state of tension extremely dangerous to the good relations which should exist between two arms of government so intimately united by the fundamental law of the realm and the traditions of the Spanish nation.

FIFTY YEARS A MINISTER.

The Reverend Dr. Wm. T. McMullen, for forty-six years minister of Knox church, Woodstock, yesterday celebrated the fiftieth anniversary of his ordination. There are few of the fathers of Presbyterianism in Canada who have wielded a wider influence than the minister of Knox. Especially in the introduction of Bible readings into Ontario schools and in the preservation of the Sabbath as a day of rest has his work been of great value to the people.

Dr. McMullen was born in Monaghan, Ireland, in 1831, and when a lad of twelve came to Canada with his parents. He was educated at Fergus and in Knox College, from which he graduated in 1856. He has had but two changes in the fifty intervening years. Millbank and Knox church, Woodstock. He was Moderator of the General Assembly of the Presbyterian church in 1888. Dr. McMullen retires from the pulpit of Knox with the knowledge that he has the love and esteem of his people in a degree only possible in the case of those bound together by life-long relations.—The Globe.

In speaking at the opening of a Sanitary Association Congress, held recently at Blackpool, England, Sir James Chrichton-Browne, a celebrated English physician, touched upon the vice of gambling in Great Britain. Sceldom has the great vice of the Englishman received a more scathing rebuke than he gave it, especially when we remember that he spoke, not from the moral or religious point of view, but altogether from the hygienic and physical. We quote a sentence or two: "Outside of a convict prison, the next best place in which to see the English phlognomy at its worst was the platform of a metropolitan railway station on the day of a suburban race-meeting, when the special trains are starting. There one beheld a pushing, chaffing crowd of bookmakers and betting men, with features more forbidding than were to be seen in any other voluntary assemblage of Englishmen. On most of the faces could be detected the grin of greed, on many the leer of low cunning, on some the stamp of positive rascality. One turned away convinced of the demoralizing and dehumanizing effects of betting. Apart from any puritanical prepossessions but out of a conviction of its mischievous consequences from a sanitary point of view, he would do his best to eliminate that adulteration from wholesome recreation." Does not this description of the habits of the race-course fit such gatherings wherever they are seen?

Dr. D. E. Knowles whose new book "The Undertow" has just been published in reply to a representative of the Galt Publisher, said:

"Where has the 'Undertow' its scene?" he was asked.

"It is a story of Canadian life."

"What is the meaning of the name?"

"The 'Undertow' is intended to represent the struggle that all noble natures have against the perilous drift of hidden passions. I had the book nearly half written before I hit upon the name. I felt at once that no other could be so suitable."

"Is the book the same size as St. Cuthbert's?"

"About sixty pages larger."

"Do you think it is likely to go?"

"I don't know. You can never tell, but the publishers and their critics seem to think it is superior to 'St. Cuthbert's.' The first edition in the States is to be ten thousand copies."

By the thousands who enjoyed 'St. Cuthbert's' there will be no little anxiety to see "The Undertow," Mr. Knowles' second bid for a large constituency of readers.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

WHO LEFT THE DOOR OPEN.

By Mary E. Wilkins.

"Who left the pantry door open?" said Mistress Hapgood sternly.

She stood before them straight and tall in her indigo blue petticoat and short gown, with her black hair rolled back under a tidy cap, and her black eyes flashing. Her cheeks were as red as roses.

Mistress Hapgood was a handsome woman. The children, five of them—Priscilla being the eldest—looked up at her with apprehension. Somebody had left the pantry door open, and the cat had got in and helped herself to a large piece of spare rib; it had happened several times before this, and now a severe penalty was to be the consequence.

"Who left the pantry door open?" repeated Mistress Hapgood. "The one that did must go without supper to-night."

The children looked at each other. Uncle Silas and Aunt Prudence Beals and two cousins were to sup with them that night, and there would be Johnny-cake toast made with cream, plum sauce, and pound cake for supper. It was a good deal to forego. Mistress Hapgood stood waiting, and the great white cat that had made all this trouble sat on the hearth washing her face. She had been shoved out with the broom, but had soon walked in again.

At last Nancy, the youngest girl, broke the silence.

"I saw Thomas coming out of the pantry," said she.

Thomas, who was the very youngest of all, broke into a loud wail, and the tears rolled down his fat baby cheeks.

"I didn't leave 'ee door open," he sobbed. "I didn't!"

"What did you go into the pantry at all for?" queried his mother with severity.

But Thomas only dipped his double chin into his pinafore and sobbed harder than ever.

"Answer me!" repeated his mother in a commanding tone.

Thomas choked out a word which Nancy interpreted.

"He says he went into the pantry after a pancake," said she.

"Thomas, go and stand in the corner," said Mistress Hapgood.

And little Thomas, still lifting up his voice, trudged across to the corner, and settled himself therein, with a tearful face, to the wall.

"Now," said Mistress Hapgood, "when did you see Thomas go into the pantry?"

"This forenoon," answered Nancy, with a dubious look.

"This forenoon," repeated her mother. "Haven't you more sense than that, child? The whole family has been in since then. Now, stand in a row."

The Hapgood children obediently formed themselves into a line in front of the hearth.

"Now, Priscilla," said Mistress Hapgood, "did you leave the pantry door open?"

"No, ma'am," answered Priscilla, after a little hesitation. Her fair, sober face had a troubled look.

"Polly, did you leave the pantry door open?"

"No, ma'am."

"Isaac, did you?"

"No, ma'am."

"Nancy?"

"No, ma'am."

"Thomas, did you leave the pantry door open?"

"No—o, m—a'am!" wailed Thomas from his corner.

And all the Hapgood children had denied leaving the pantry door open.

The frown on Mistress Hapgood's face deepened.

"One of you left the pantry door open," said she. "There is no one else who could have done it. I have been away, and you children were alone in the house. One of you is telling a wicked fib."

There was a dead silence. The children stole inquiring glances at each other, and rolled fearful eyes in their mother's direction.

"Very well," continued Mistress Hapgood, "if one cannot confess, all must suffer. You must all go without your supper."

Then Thomas' wail deepened, and some of the others joined in. Priscilla stood quite still looking at them. Mistress Hapgood, with her lips compressed and stepping very firmly, brought out the pound cake, and cut it into squares, and portioned out the plum sauce. The thin Johnny-cakes were baking before the fire.

Presently Priscilla went up to her mother, and pulled her indigo gown softly.

"Mother!" said she.

"What is it?" asked her mother, shortly.

"I went into the pantry this afternoon. I might have left the door open."

"Don't you know whether you did or not?"

"I shouldn't wonder if I did," answered Priscilla, trembling.

Just then there was a noise out in the yard; the company had come.

"Well, you can go without your supper then," said her mother, hurriedly. "And you deserve a greater punishment for not telling me before."

While the other children sat at the table with their elders, and ate the delicious Johnny-cake toast, the pound cake, and the plum sauce, Priscilla sat in the corner and knitted on a blue yarn stocking. Her uncle and aunt, and cousins, and her father, Captain Hapgood, had all been informed of the reason; and Priscilla hung her head over the stocking, and could scarcely see the stitches, through her tears.

They were almost through supper when Grandmother Elliot, Mistress Hapgood's mother, came in. She lived just across the yard. She spoke to them all; then she looked sharply at Priscilla.

"What has the child done?" asked she. Mistress Hapgood related the story briefly. Grandmother Elliot looked surprised.

"Priscilla did not leave the door open," she said. "I came over this afternoon after your Balm of Gilead bottle. Adoniram cut his thumb, and I left the door open on purpose; it was smoky in there, and I was afraid it would make your new butter taste. I did not think of the cat. All the children were playing over in the field."

Everybody looked at Priscilla. Then her father spoke up, and he could not have spoken more sternly to the soldiers whom he commanded.

"What does this mean, Priscilla?" said he.

Priscilla bent her face quite down to the blue yarn stocking and wept.

"Did you know that you did not leave the pantry door open?" he continued.

"Yes, sir," gasped Priscilla.

After the company had gone her father proceeded to deal with her after the code of his day, and in accordance with his own convictions. He took down the birch rod, with which all the

children were acquainted, and he bade Priscilla stand before him.

"I want you to remember, daughter," said Captain Hapgood, "that a falsehood is a falsehood, for whatever cause it may be told."

Then he brought down the birch rod several times over Priscilla's slender shoulders.

Priscilla covered her face with her apron and cried softly. Captain Hapgood, after he had put away the birch rod, went up to her and drew the apron gently away. He was not a man given to endearments, but he kissed her solemnly on her fair childish forehead.

"The rod was for the falsehood, daughter," said Captain Hapgood; "and this is for thy kindness and self-sacrifice toward thy brothers and sisters."

Mistress Hapgood was bustling around the hearth. Presently she called Priscilla.

"Draw up to the table, and have your supper, child," said she.

Mistress Hapgood had baked a fresh sheet of Johnny-cake that was thinner and browner than the others had been; she had skimmed more cream and dealt out a liberal dish of sauce. Priscilla sat up and partook. The taste of the food was very pleasant; her shoulders still tingled from the birch rod, and the distinction between the right and wrong of a doubtful action was quite plain to her mind.—Congregationalist.

AUSTRALIAN RABBIT PLAGUE.

Many plans have been tried for exterminating, or reducing to reasonable numbers, the rabbits which have become such a plague in Australia. None, however, has so far been successful. Pasteur many years ago suggested the plan of inoculating the rabbits with the virus of some disease. Hitherto this plan does not seem to have been seriously tried. The Australian government, however, has now determined to test its efficacy. It has made arrangements with Dr. Danysz of the Pasteur Institute, Paris, to undertake the work. It is claimed that the virus which is to be used for inoculating the rabbits has already been used with more or less success against rats, voles, etc. In view of the importance of the result aimed at, the work is to be started on an experimental scale on the Island of Broughton, in Southern Australia. This island has been stocked with rabbits for the purpose of the experiment. The danger feared by many as a result of this method of extermination is that the disease might be communicated to domestic animals, or even to man. To test whether this danger is real or not, domestic animals have also been conveyed to the island. The experiment will be watched with interest.—London Globe.

King Edward's kitchen is finished completely in black oak, which was fitted by George III. at a cost of £10,000. There is also a confectionery room, pastry room, and a bakehouse, besides the kitchen proper. The chef of the Royal kitchen receives £700 a year, while under him are four master cooks, who in turn have a bevy of servants under them. The strictest economy is observed in the King's kitchen, and what food remains unconsumed is given to the poor, who apply daily at the gates.

In a single square yard of the best-made Persian carpets there are from 200,000 to 300,000 stitches, requiring to be adjusted solely by the hand of the weaver.

HOW THE BROWNIES RAN AWAY.

By Hilda Richmond.

On Paul's birthday a box came from Aunt Mattie with the nicest little brown figures in it you ever saw. There were four for each of the children, for Ruth and Paul always celebrated their birthdays together and thus had two every year.

"I'll take the boys and you may have the girls," said Paul. "It's my birthday and mamma said I could have first choice."

"Goody!" cried Ruth, clapping her little hands. "I like the girls the best."

The children called them Brownies, and soon each Brownie had a name. Lucy and Nellie and Rosamond and Polly stood in the side window, while Paul's four boys had the place of honor in the front window waiting for papa to come to dinner. It was a bright winter day so the children went out to coast down the hill after examining all the presents, and the Brownies were forgotten for a little while.

"Oh, Papa, Auntie sent us the nicest little dolls you ever saw," said Ruth, running to meet her father.

"They aren't dolls, they're Brownies," said Paul. "Mine are in the front window."

Papa looked, but no Brownies appeared. Ruth hurried around to the side of the house and hers were gone out of the window where she placed them. "Some one must have taken them out of the windows," said papa. "We will see when we get into the house. Shake the snow off well, for mama doesn't like to have it on the carpets."

"No, I didn't put the Brownies away," said mamma when they asked her about them. "Perhaps Sarah did."

There were hot water radiators in front of each window and the children stooped down to look under them, but no Brownies were in sight. "Some one stole them," said Paul, while Ruth looked ready to cry. "I just wish I had the thief."

"They couldn't be stolen right out of the sitting room, children," said papa. "That is impossible. You'll find them one of these days just where you put them for safe keeping."

Just then the postman brought in a letter from Aunt Mattie and mamma laughed a great deal when she read it. "Your Brownies were not stolen, children," she said. "They ran away. Auntie says they are made of chocolate, to eat, instead of being dolls to play with."

"But how could they run away?" asked two voices at once.

"See!" Their papa held them up above the radiator and there under each window were four thick, brown streams where the heat had melted the poor Brownies. The wall was brown, so the poor little men and women did not make much show on the wall.

Mamma scraped part of the Brownies off with a dull knife and the next places they ran were down two little red lanes. Can you guess what the lanes were?

Postal cards were introduced by Professor Emanuel Herman, of Vienna. They were first used in England, Germany, and Switzerland in 1870, and in Belgium and Denmark in 1871, and in Norway, Russia, and the United States in 1873. In some foreign countries a card was attached, on which an answer might be returned, long before the reply-card was introduced into England.

The Great Salt Lake of Utah, about fifteen miles distant from the Mormon capital, is seventy miles long and thirty miles broad, and is surrounded by mountains and desert.

Thirty seven millions of dead birds are annually imported into Great Britain "for trimmings and decorations."

A GIRL'S GRACEFUL WORDS.

"What graceful words that young lady uses!" I heard a gentleman say, speaking of a girl who had gone little to school, and had been allowed to read as she chose in a fine old library. She did use words of grace, for incessantly she had adopted as hers the words of some of the best authors, and without effort she clothed her thoughts in the garment of well chosen speech. This is what I hope all girls who read these talks will do, whether they adopt every one of my suggestions or strike into lovely pathways of their own.

Now, what books shall a girl read that her conversation may be seasoned with real graceful words? Shakespeare, Walter Scott, Longfellow, Fenimore and Whittier may be read at little gatherings of girls, where several clever heads are grouped round a central book. Poetry should be read aloud, even if one reads in the solitude of her own room. It is twin sister of melody, and must be heard for its music, its lilt and its soft flow and cadence. A girl should not say that she does not care for poetry. She would enjoy it if she came to it in the right way and by the right door of approach. The poets have their messages for us, and as the form of verse makes it needful for them to be concrete and to crystallize a good deal of thought into a little space, their messages are apt to stick to us. Memorize good poetry. When you have stored away in your brain stanzas and sonnets and odes that embody striking or tender or beautiful thoughts, you need envy no man or woman gems or gold or stock in bank; you possess a richer treasure for a rainy day. A girl's favorite book will always tell her tastes and her degree of refinement.—Exchange.

THE HILLS.

"I will lift up mine eyes unto the hills."—David.

Above the murky plains of life,
Above the moanings and the strife,
I gladly lift my longing eyes
To Him who all my need supplies.

Below, our vision is not so clear,
Below, our hearts are filled with fear,
But up where God in grandeur dwells
He every lowering cloud dispels.

For there we breathe a purer air;
An ampler ether, sweet and rare
Surrounds the trusting, sheltered soul,
And all the storms His hands control.

From harm of sun or moon preserved,
And for life's grandest service nerved,
The heart on the eternal hills
Abides secure from earthly ills.

—Henry Alexander Lavelly.

WHAT IS STIMULANT.

"In his work—The Renewal of Life"—Dr. T. R. Chambers asks—What is a stimulant? and thus replies: "It is usually held to be something which spurs on an animal to a more vigorous performance of its duties. It seems doubtful if, on the healthy nervous system, this is ever the effect of alcohol, even in the most moderate doses and for the shortest periods of time. A diminution of force is quite consistent with augmented quickness of motion, or may it not be said that, in involuntary muscles, it implies it? The action of chloroform is to quicken the pulse, yet the observations of Dr. Bedford Brown on the circulation in the human cerebrum during anaesthesia clearly show that the propelling power of the heart is diminished during that state. It is clear that we must cease to regard alcohol as in any sense an aliment, inasmuch as it goes out as it went in, and does not, so far as we know, leave any of its substance behind it."

ENTHUSIASTIC MOTHERS.

When mothers become enthusiastic over a medicine for little ones, it is safe to say that it has high merit. Every mother who has used Baby's Own Tablets speaks strongly in praise of them, and tells every other mother how much good they have done her children. Mrs. Alfred Marcouse, St. Charles, Que., says: "I strongly advise every mother to keep Baby's Own Tablets in the house always. I have used them for teething troubles, colic and other ills of childhood and found them the most satisfactory medicine I ever tried." These tablets are guaranteed to contain no poisonous opiate and no harmful drug. They are equally good for the new born baby or the well grown child, and are a sure cure for all their minor ailments. Sold by medicine dealers or by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

UNFORTUNATE INTERRUPTION.

Willie was asleep and Dan was lonely. Willie is the minister's son, Dan is his dog. It was Sunday morning and every one was at church but these two friends. It was warm and sunny, and they could hear the good preaching, for their house was next door to the church.

"Dan," said Willie, "it is better here than in church, for you can hear every word, and you don't get prickles down your back, as you do when you have to sit up straight."

In some way, while Willie was listening he fell asleep.

Dan kissed him on the nose, but when Willie went to sleep he went to sleep to stay, and did not mind trifles. So Dan sat down with the funniest look of care on his wise, black face, and with one ear ready for outside noises.

Now the minister had for his subject, "Daniel." This was the name he always gave Dan when he was teaching him to sit up and beg, and other tricks. While the dog sat thinking, the name "Daniel" fell in his ready ear. Dan at once ran into the church, through the vestry door. He stood on his hind legs, with his forepaws drooping close beside the minister, who did not see him, but the congregation did. When the minister shouted "Daniel!" again, the sharp barks said, "Yes, sir," as plainly as Dan could answer.

The minister started back, looked around, and saw the funny little picture; then he wondered what he should do next, but just then through the vestry came Willie. His face was rosy from sleep, and he looked a little frightened. He walked straight forward to his father, and took Dan in his arms, and said:

"Please excuse Dan, papa. I went asleep and he runned away."

Then he walked out with Dan, looking back on the smiling congregation. The preacher ended his sermon on Daniel as best he could; but then he made a resolve, if he ever preached again on the prophet Daniel, he would remember to tie up his dog.—Our Little Ones.

The man who predicted the end of the world in twelve years, yet leased his house for a hundred, did not have much faith in his own prediction. And men who know that they must die yet go on adding field to field and heaping treasure upon treasure which they can use neither in this world nor the next show a greater folly.

There are many men crying in the wilderness, but they are not John the Baptists. They are simply crying in the wilderness. That is the only point of comparison.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Referring to the great expansion of Home Mission work, and the consequent need for increased liberality in the church's contributions, Dr. Ramsay, preaching in the Glebe church last Sunday, said: In the Northwest at present there were 550 Home Mission fields with 15,500 Presbyterian families. Last year the church gave \$145,000 for the work, but they wanted \$10,000 more this year. With the opening of the Grand Trunk Pacific their hands would be very full. During the last thirty years the Home Mission field had increased thirty-fold, and he expected it to continue to grow at the same ratio.

HAMILTON.

Negotiations are under way for the securing of Rev. Dr. Torrey for special evangelistic services in Hamilton in January.

Rev. W. H. Sedgewick, the new associate pastor of Central church, has already won his way into the affections of the people. His sermons are forcible presentations of gospel truth.

The new church being erected by St. Andrew's congregation is nearing completion, and Sunday, Dec. 5th, and Sunday, Dec. 10th, have been set as special days for re-opening services.

St. Paul's church will soon be rejoicing in the possession of one of the finest sets of chimes to be found anywhere. The bells will be dedicated by special services on Sunday, Nov. 11, Rev. Neil Macnerson, a former pastor, being the preacher for the day.

Rev. S. H. Sarassian and Rev. Dr. Nelson are the latest additions to the preaching force of this Presbytery, both are being inducted this week—the former into the pastorate of Bimbrook and Carleton, and the latter to the pastorate of Knox church, Hamilton.

Locke street and Barton charges have unanimously agreed on Rev. I. McLachlan, of Bolton, as their next pastor. It is hoped that Mr. McLachlan may see his way clear to accept. The call is both hearty and unanimous.

The W. F. M. S. of St. Paul's church, Bowmanville held their annual Thanksgiving meeting Tuesday afternoon and in point of members and also of interest it was one of the best ever held. Miss Moorcraft, President of the auxiliary, occupied the chair, and in the opening address emphasized the promises of divine presence and help in the carrying on of the church's work. The speaker of the day was Miss Jamieson who spent many years as missionary under the Canadian church in Central India and since coming home on sick leave has been Field Secretary for the W. F. M. S. in which capacity she has travelled extensively in Canada, visiting mission stations from Quebec to the Pacific coast. Miss Jamieson's address, dealing first with the work among the Indians of the Canadian North West, afterwards with the facts and conditions of the work in Central India was intensely interesting and was listened to with the closest attention by all present, including many from sister societies. A standing vote of thanks was tendered the speaker after which the offering amounting to \$80 (fifteen of this being from the Young Women's Auxiliary was taken up.

At a meeting of the North London Presbytery on the 11th ult., Sir William Dunn was presented with an engrossed copy of the resolution of the English Presbyterian Synod, expressing its thanks for his munificent gift of £50,000.

EASTERN ONTARIO.

At the recent Thanksgiving concert at Newington, the sum of \$35 was realized.

Rev. Alexander McGillivray of Toronto was in Maxville last week collecting for Queens College, Kingston.

The new church at Edwards will be opened next Sunday, 11th inst., by Rev. A. E. Mitchell, M.A., of Ottawa.

Rev. E. W. MacKay, M.A., of Madoc, has been preaching in Zion church, Carleton Place.

Rev. Mr. Mustard, who lately received a call to the pastorate of the Unionvale, St. John's and Brown's Corners churches, has finally decided not to accept.

Rev. Mr. Sinclair, of Winnipeg, preached in Knox church, Cannington, Sunday morning, and Rev. N. Guthrie, of Manitoba, in the evening.

Mrs. (Rev.) Govan and two daughters, of Williamstown, who have been visiting friends in the West for the past three months, arrived home on Saturday last.

The Williamstown St. Andrew's congregation has just completed a grandiose walk in front of the church which adds considerably to the appearance of the surroundings.

The anniversary services in connection with Knox church, Beckwith, will be observed on November 11th and 12th. Rev. Dr. McTavish, of Toronto, will be the preacher.

We are glad to notice that Rev. Mr. Woodside, the esteemed Minister of St. Andrew's church, Carleton Place, who has been ill for several weeks, is now convalescing, and will soon be able to resume his pastoral duties.

Rev. D. J. McLean, of Annprior, has returned home from the Canadian Soo, where he spent some weeks visiting his son, Dr. James R. McLean. While there Mr. McLean had the honor of laying the corner stone of the new church which the Presbyterians of that place are erecting.

Says the Renfrew Mercury: The pulpit of St. Andrew's church was occupied on Sunday by Mr. Geo. A. Brown, an Admaston young man who has been preaching at Casaogee during the summer. With a desire to get at the heart of things, a free delivery for a young speaker, a sympathetic voice and clear enunciation, he promises to develop into a very useful minister and effective preacher.

The anniversary services of St. Paul's church, Athens, conducted by Rev. Norman MacLeod, were in every respect quite successful, and so was the concert on Monday evening following, when Rev. Becksted acted as chairman. A report in a local paper says: The singing of the Itawatha Male Quartette, of Ottawa, delighted everyone in their well rendered quartettes, solos and duets, and the received well merited and generous applause.

The following new life members of the W. F. M. S. are reported to The Tidings, for November: Mrs. John Smith, W.F.M.S. Auxiliary, Greysville, Man.; Mrs. J. McLean Stevenson, W.F.M.S. Auxiliary, Barrie; Mrs. Alex. Nugent, presented by W. F.M.S. Auxiliary, Hensall, Ont.; Ujjain, C. India; Mrs. J. W. Wallace, Humesville Auxiliary, Forrest, Sta., Man.; Miss Isabella Stewart, Stewarton Ch. Auxiliary, Ottawa; Mrs. James Y. Jackman, Happy Gleaners' M.B., Owen Sound; Miss Annie Reid, Knox Ch. Auxiliary, Harlock, Ont.; Mrs. J. R. Conn, W.F.M.S., Napanee, Ont.; Mrs. W. G. W. Fortune, presented by W.F.M.S. Auxiliary, Knox Ch., Cranbrook, B.C.

WESTERN ONTARIO.

Rev. L. McLean, of Churchhill, conducted the anniversary services of First Essex church last Sunday.

Anniversary services were held in the Hespler church last Sunday, Nov. 4th, when Rev. J. B. Mullan, of Fergus, preached morning and evening. On Monday evening he lectured on a congenial subject, "An Evening With the Old Flag."

Rev. W. B. Knox of Strathroy preached in Division street church Sunday, 4th inst. He also lectured on Monday evening in Division street hall under the auspices of the Young People's Guild, on "A Great Poet's Message to Youth."

At a largely attended congregational meeting of Llanes Avenue (St. Catharines) church, presided over by Rev. Dr. Smith, moderator of the Session, it was unanimously decided to extend a call to be pastor to Rev. D. B. Macdonald, of Toronto, formerly of Scarborough.

A painful shooting accident happened to Rev. A. J. Fowle, of Coldwater, while out hunting the other day, which necessitated his removal to the Toronto General hospital, when an operation was performed. His right leg above the knee was badly injured.

Rev. Mr. Fizzell, of East Queen street church, Toronto, conducted anniversary services at Port Credit on the 28th inst. On Monday evening his lecture in "Bible Lands," was largely attended by an attentive audience. Rev. H. Kontile took Mr. Fizzell's services in Toronto.

On Sunday, 28th ult., Rev. G. C. Patterson preached his farewell sermons. Large audiences were present at both services, the evening service at the Congregational church having been withdrawn. On Monday evening, at a farewell reception, Embro congregation presented Mr. Patterson with an appreciative address, along with a purse of \$250. The local ministers voiced the general regret felt at Mr. Patterson's removal from the neighborhood, where, during a pastorate of more than fourteen years, he had greatly endeared himself to all classes of the community.

Notwithstanding unfavourable weather, the recent induction of Rev. W. C. White-law to the pastorate of Fairbank Presbyterian church was well attended. The Rev. J. C. Tibb, moderator, of Eglinton, presided. The induction sermon was preached by Rev. H. M. Conkle of Port Credit, that to the minister by Prof. Kilpatrick of Knox College and to the people by Rev. Dr. Carmichael, of King. A social was held during the evening, at which the newly-inducted pastor and a number of neighboring clergy spoke briefly. Mr. White-law brings to his new field of labor the reputation of being an excellent preacher and an indefatigable worker.

Within two hours of the time at which he was to have officiated at the wedding of his son, Hubert, on the evening of the 30th ult., Rev. E. R. Hutt, Minister of St. Paul's church, Ingersoll, was found dead from heart failure. He entered his study at 4 o'clock and in a little over an hour had passed away. At the time of the father's death guests were at the home of the eldest son, where the wedding was to have taken place. Mr. Hutt was 54 years of age, and had been pastor of St. Paul's church for seventeen years, but had been in ill-health for two years. He was well known as a preacher, and took a deep interest in public affairs. He leaves a widow three sons and two daughters to mourn his loss. A few weeks ago, as our readers will remember, Mr. Hutt contributed to The Dominion Presbyterian, a well-considered review of Rev. Dr. Campbell's pamphlet on the Union question.

THE DOMINION PRESBYTERIAN

A PLUCKY LITTLE MISSION.

Two years ago Dr. and Mrs. Wilkie were sent out to begin a new Mission in Gwalior. Their old friends, especially those who have lost sight of them, will be glad to know how the work has progressed.

Gwalior shut its doors against them. But a "wide door and effectual" was opened at Jhansi, within a few miles of the Gwalior frontier by the pressing, most brotherly invitation of Dr. Henry Forman, of the American Presbyterian Mission. The work of these two, though independent of each other as to control and support, intermingles harmoniously, for they are both working toward the same end and along the same lines.

In connection with Dr. Wilkie's work there is now a newly gathered in Christian community of 150 baptized persons, shepherded by 35 native or Eurasian workers, who are themselves under careful training, practical, educational and spiritual.

There is a Middle school and a High school, both in operation for about a year, and which have at last won Government recognition. In these schools the daily Bible class occupies a first place.

There are two centres among the outlying villages, each with a building that acts the part of church and manse. Each is manned by a choice native teacher and two helpers, and has a little company of baptized Christians around it. These young converts understand what persecution means. It hurts; it sometimes staggers; but it is good.

A monthly conference is an important feature of this mission. Once a month, before the first Sabbath, the missionaries and all the native workers of both missions, gather together for interchange, instruction, examination, and prayer. These meetings last at least two days.

More than 125 persons have been rescued from famine, and maintained for nearly six months under constant Christian instruction, while doing such work as their weakened bodies were able for. This has been done by means of \$428 contributed for that purpose.

Dr. Wilkie is at present building, at a cost of \$4,000, a bungalow on a ten acre missionary hill, which is surrounded by 46 acres more of land belonging to the mission. A school site of 14 acres has also been obtained. Dr. Wilkie's pertinacity and success in securing this property, all of which is within the municipal limits, has surprised many. But there was pertinacious prayer in Canada as well as pertinacious effort in India.

The amount contributed for all purposes during the year by the few hundreds of men, women and children who are interested in the work, has been \$2,832, and only a balance of \$700 is required to complete the building of the bungalow. But, by the blessing of God, the work is growing so fast that reinforcements of those who "have a mind to work" will be cordially welcomed.

The second anniversary of this little mission is to be held in Toronto, in Westminster church, Bloor street E., on the evening of Wednesday, Nov. 7th. Rev. Dr. Lucas, of Allahabad, a distinguished missionary of the American Presbyterian church, is coming from New York to be present on the occasion. He inspected the work in Jhansi in April last, immediately before his leaving India, so that he can speak from the standpoint of one who knows. The following extract from the annual report of the American church will introduce Dr. Lucas to those to whom he is not an old friend already, by reputation.

Page 171 of Report, Allahabad.—"In all the work the influence of Dr. Lucas has been full of rich spiritual fruitage. Prior to his return on furlough

Dr. Lucas writes in closing his personal report:—

"And now at the end of another year of missionary life, the end of my thirty-fifth year, I cannot but look back with a heart full of thanksgiving—thanksgiving for fellowship with my brethren of this mission, thanksgiving for the many signs of God's presence with us, and thanksgiving for the deepening evidence and assurance of the Headship of the Lord Jesus over all things. The message which I seem to hear in these days is that which He spoke to His disciples long ago. He breathed on them and saith unto them: "Receive ye the Holy Spirit." We as a mission and as individuals, have asked and asked, sometimes with the impetuosity of faith and love and hope, and in reply to all this asking is He not saying to us, as well as to us all together: "Receive ye, receive ye the Holy Spirit."

Friends from a distance are cordially invited to be present at this anniversary meeting. If requiring entertainment, they should send word at once to Mrs. Anna Ross, 123 College street, Toronto.

Rev. Dr. McMullen, of Knox church, Woodstock, has completed fifty years' service as a minister of the Presbyterian church. As was fitting and quite appropriate, the services in Knox church, last Sunday, were taken by two prominent clergymen of our church, viz., Rev. Principal MacLaren, who preached in the morning, and Rev. Dr. Fletcher, of Hamilton, in the evening.

We do not believe that any man or any body of men, has a right to make a "Covenant with Iniquity," by legalizing a traffic that is sending thousands of our young men annually into Christless and dishonored graves. We believe that the whole system of the liquor traffic is wrong—root and branch—and legalizing wrong, will never make it right." Extract from address of welcome given at W.C.T.U. convention, Prescott, October 11th.

The following paragraph will prove interesting to many of our readers. Two of our ministers are permanent pastors of the original Bethany church—Rev. Dr. Patterson, formerly of Cooke's church, Toronto; and Rev. Mr. Pogue, recently of Hespeler, Ont.—Bethany Presbyterian Church, Twenty-second and Bainbridge streets; the Chambers Memorial Bethany Church, Twenty-eighth and Morris streets, and Bethany Temple at Fifty-fourth and Spruce streets, have been consolidated under one organization to be called "The Bethany Collegiate Presbyterian church in Philadelphia." It will consist of more than 3,500 members, with four pastors and more than forty elders. Control of the property and endowments, amounting to \$1,000,000, will be vested in the trustees of the General Assembly.

To go to God in prayer, asking guidance as to the path of duty and strength for the performance of duty, is the privilege of every Christian believer. But to go to God in prayer calling on him for help in carrying out one's plans of life, is not a prerogative of a Christian believer. We have a right to go to God as his servants; we are not authorized to call on God as though he were our servant.—Selected.

The claims of piety differ from those of temporal concerns. These latter require stated clear seasons which allow of a connected, continued application; but religion is not dependent upon such consecutive pursuit. One moment will suffice to place yourself in God's presence, to love and worship Him, to offer all you are doing or bearing, and to still all your heart's emotions at His feet.—Archbishop Fenelon

BRITISH AND FOREIGN.

Rev. Matthew Gardner, parish minister of Peebles, has accepted a call to Hyndland Church, Glasgow.

During last six months about 2,000 articles were left in the Glasgow tramway cars, and are now to be sold.

The congregation now worshipping at the South U. F. Church, Kirkintilloch, has reached its centenary.

Stirling Congregationalists have selected a "Canadian Village in Winter" as the scene for their church bazaars.

Within the past ten years over 1,000 teachers in Ireland have obtained certificates of competency to teach Irish.

In Lidlithow it is the custom for the "best man" at a wedding to pay for the carriage and pair deemed necessary for such functions.

Rev. Dr. Whitelaw, Kilmarnock, and Rev. Wilson Baird, Mauchline, have made a combined onslaught on the uselessness of Synods.

In opening the History Class in St. Andrew's University on the 15th ult., Professor Mackinnon discussed the merits of the Union of 1706-7.

It is recorded of Dr. Ouilvie, late of the George Watson's College, that he put 10,000 boys out into the world, and had never laid hands on one of them.

At the opening of Dundee College on the 15th ult., the Earl of Camperdown said the Carnegie gift of £12,500 would be of inestimable value to the college.

On the 10th ult., Lord Strathcona gave a dinner to 400 inmates of Aberdeen East Poorhouse. On leaving the men received tobacco and the women tea.

In Glasgow a grocer, who is also a hardware merchant, is not allowed to sell groceries after a specified hour, but he may sell as much hardware as he pleases.

The Duke of Sutherland is to present to Dornoch the life-size painting of her late Majesty Queen Victoria by Winterhalter. It now hangs in Dunrobin Castle.

According to a London journalist, there is a persistent rumor in circulation that Prince Arthur of Connaught will become engaged to the daughter of a British peer.

An idea of the immensity of the new Cunarder Mauritania may be gathered from the length of her cable. This is about 1,900 feet long, and weighs with shackles 130 tons.

The Solicitor-General, speaking at Glasgow, said that if Socialism meant the nationalization of the means of production and distribution he did not think it was practicable.

Westminster Presbyterian Church, West 23rd street voted on Monday to apologize to the Presbytery of New York for seceding and ask to be taken back again into the fold.

The session of the United Free Church College, Glasgow, was opened on the 16th ult. There was a large attendance, including many former students. Principal Lindsay presided.

Rev. Dr. Whyte, of Edinburgh, criticizing lazy ministers, whom he would like to see drummed out of the church, said there were enough lazy ministers in Scotland to pave a whole street in hell with their skulls.

The Presbytery of Pittsburg comprises nearly 200 ministers, more than 100 churches, with more than 40,000 members, and there are in Western Pennsylvania more than 100,000 members of the Presbyterian church.

INDIVIDUAL COMMUNION CUP

The only sanitary and serviceable one is the POINTED TOP UNBREAKABLE. Does not require tipping back the head. Can be boiled and poured out of washer, and no wiping required. Also ALUMINUM TRAYS with flat top Crystal Glasses. Illustrated Catalogue mailed free. Phone Park 575.

LE PAGE INDIVIDUAL COMMUNION CUP CO.
102 Tyndall Ave., Parkdale, Toronto.

HEALTH AND HOME HINTS.

The following specially selected Southern recipes will be found useful and reliable:

Hoppin' John.—Called "Fevre Confris" by Creoles of Louisiana. One quart of cow peas cooked until almost done, add one cup of washed South Carolina whole grain rice and two cups of water. When done season with salt, milk, butter, a teaspoonful of sugar and a pinch of red pepper or trowler.

Conium Amide Jelly.—While making apple jelly bruise the leaves of several geraniums and let them cook with the jelly, strain them out when pouring into the glasses; they give a rarely delightful flavor.

Missionary Salad.—One large cabbage, chopped fine, one egg, one tablespoon each of butter, flour and sugar; and teaspoonful each of salt, mustard and black pepper; one-half teacup vinegar; rub together the butter (or oil) and flour and pour together with all the other ingredients into a stew pan and cook until it thickens, stir in the cabbage and toss it about quickly till it wilts; serve ice cold.

"Emballyu-u" (a Creole Dish).—Fry brown one onion and a small slice of ham and one small chicken cut to pieces; it can be made equally well with either of the four following meats, viz: three large slices of ham, or one quart of shrimps, or one dozen pork sausage links; add one large-sized tomato, or one can of canned tomatoes will answer; throw in two cups of rice and cover with water. Salt to taste and put in a mixture of a teaspoonful every powder and one heaped and pinch of thyme; cook till rice is done.

Perfect Biscuit.—The secret of good biscuits is only making—keeping the ingredients together, not working the dough. One quart of flour, a large heaping tablespoonful of lard, a salt spoon of level teaspoonful of salt, three rounded teaspoonful of best baking powder. To make the baking powder mix thoroughly one pound of carefully washed cream of Tartar and one-half pound of bicarbonate of soda. Mix the dry things first, the salt flour and baking powder, then toss in the lard and add water enough to make a soft dough. Have plenty of flour on bread-board. Turn the dough out, roll out the dough thin and cut the biscuits with a small cutter and brush top with milk.

THE TOILET OF BIRDS.

Birds are very particular in the making of their toilets. Some use water only, others dust and water and others dust alone.

Wild ducks feeding by salt water will only bathe in fresh water and fly inland twenty or thirty miles in order to get a fresh water bath.

Sparrows take two kinds of baths, water and dust. They are not particular about the former, but for the latter only the cleanest and driest dust will serve.

The partridge takes a loam bath. Scratching off the turf, he loosens a square foot of rich, chocolate-colored loam and bathes herein his sleek plumage.

All birds love a bath of ashes. He who walks through a field that has recently been burned off will note, every little while, a disturbance in the charred ash-heaps and up, shaking off a fine cloud of ash dust, many birds will rise. They who maintain aviaries can not succeed unless they pay strict attention to their birds' likes and dislikes in the matter of baths.

An ostrich egg weighs about three and a half pounds, or the equivalent of thirty fowls' eggs. The flavor of the eggs is less delicate than that of the eggs of domestic poultry, but they are perfectly eatable. A singular fact is that the eggs will keep fresh and eatable for two or three months. The flesh of the ostrich is said to be palatable, and in flavor not unlike young beef.

SPARKLES.

George—Rather than remain single, would you marry the biggest fool on earth is he asked you? **Clara**—Oh, George this is so sudden.

"You should be very proud of having won the love of such a man?"

"Then you advise me to marry him?"

"By all means. He is one of nature's noblemen."

"No doubt. But consider—this nature fad will inevitably pass."

The minister was shocked when the young lady declined an introduction to some of his parishioners.

"Why, my dear young lady, did you ever think that perhaps you will have to mingle with these people when you get to heaven?"

"Well," she exclaimed, "that will be soon enough."

"Our John goin' to be a preacher, I guess," said Farmer Korntop, "judging from what his college professor said about him."

"What was that?" asked his wife.

"He sez he's inclined to be bibulous."

"What I regard as most conspicuous about Georgie Gavop," said Mrs. Oldcastle, "is her naivete!" "Yes," replied her hostess, "I wonder what made her get a red one?"

An Irishman was painting his barn, and was hurrying his work with all his strength and speed.

"What are you in such a hurry for, Murph?" asked the proprietor.

"Sure, I want to get through before me paint runs out," was the reply.

The church was packed, even the aisles lined with chairs. Just before the benediction the thoughtful clergyman, who loved order as he did the gospel, thus admonished his hearers:

"In passing out, please remain seated until the ushers have removed the chairs from the aisles."

An American woman who visited the Tower of London recently quite upset the equanimity of the Beefeaters by a question she put to him.

"If," said she, "it is a proper subject of inquiry, I'd like to ask what those letters 'E. R.' embroidered on your tunic, stand for?"

"Madame!" gasped the astonished Beefeater, "didn't you ever fear of King Hedward the Seventh?"

Arabians say that it takes forty days to purify the mouth that has been pickered in a whistle. In Tonga and Iceland whistling is considered to be disrespectful to the Supreme Being. In North Germany the peasants claim that to whistle in the evening will make the angels weep.

Terra cotta sleepers are used on Japanese railways. The increased cost is made up for by the greater resistance of decay.

EACH MEAL IN AGONY.


Dr. Williams' Pink Pills Cure Obstinate Indigestion After Other Medicines Fail.

When I was first troubled with indigestion I did not bother with it, I thought it would pass away naturally. But instead of doing so it developed into a painful chronic affection, which in spite of all I did grew worse and worse until I had abandoned all hopes of ever getting relief." These words of Mrs. Chas. McKay, of Norwood, N. S., should serve as a warning to all who suffer distress after meals, with palpitation, drowsiness and loss of appetite—early warning of more serious trouble to follow.

"I used to rise in the morning," said Mrs. McKay, "feeling no better for a night's rest. I rapidly lost flesh and after even the most frugal meal I always suffered severe pains in my stomach. I cut my meals down to a few mouthfuls, but even then every morsel of food caused agony. My digestion was so weak some days I could scarcely drag myself about the house, and I was never free from sharp piercing pains in the back and chest. I grew so bad that I had to limit my diet to milk and soda water, and even this caused severe suffering. In vain I sought relief—all medicines I took seemed useless. But in the darkest hour of my suffering help came. While reading a newspaper I came across a cure that was quite similar to my own case, wrought by the use of Dr. Williams' Pink Pills. I thought if another person had been cured by these pills of such suffering as I was experiencing, surely there was hope for me, and I at once sent to the druggist for a supply of these pills. The first indication that the pills were helping me was the disappearance of the feeling of oppression. Then I began to take solid food with but little feeling of distress. I still continued taking the pills with an improvement every day, until I could digest all kinds of food without the least trouble or distress. I am in splendid health today and all the credit is due to Dr. Williams' Pink Pills."

Dr. Williams' Pink Pills go right to the root of indigestion and other troubles by making rich, red blood which tones and strengthens every organ of the body. That is why they cure anaemia, with all its headaches and backaches and side-aches, rheumatism and neuralgia and the special ailments of growing girls and women of all ages. Sold by all medicine dealers or by mail for 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

The nervous man makes up in lamentation what he lacks in contribution.



UNLIKE EVERY OTHER SYSTEM

WARMING & VENTILATING

IS THE MOST

HEALTHFUL, EFFICIENT, ECONOMICAL.

For the Home, Church, or School.

THE JAMES SMART MFG. CO., LTD., BROCKVILLE, ONT.

FULL PARTICULARS FROM

50,000 PLEASED KELSEY USERS

CANADIAN PACIFIC

TRAIN SERVICE BETWEEN OTTAWA AND MONTREAL VIA NORTH SHORE FROM UNION STATION:

b 8.15 a.m.; b 6.30 p.m.

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 8.90 p.m.; b 4.00 p.m.; c 6.35 p.m.

BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFREW AND PEMBROKE FROM UNION STATION:

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.00 p.m.

a Daily; b Daily except Sunday; c Sunday only.

GEO. DUNCAN,

City Passenger Agent, 42 Sparks St. General Steamship Agency.

GRAND TRUNK RAILWAY SYSTEM

MONTREAL TRAINS

Trains leave Ottawa for Montreal 8.20 a.m. daily, and 4.25 p.m. daily, except Sunday.

Trains leave Ottawa for New York, Boston and Eastern points at 4.25 p.m., except Sunday. Through sleepers.

Trains leave Montreal for Ottawa: 8.40 a.m. daily, except Sunday, and 4.10 p.m. daily.

All trains 8 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

8.20 a.m. Express.
11.50 a.m. Express.
5.00 p.m. Express.

For Muskoka, North Bay, Georgian Bay and Parry Sound, 11.50 a.m. daily, except Sunday.

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway.

Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.

PERCY M. BUTTLER,

City Passenger and Ticket Agent, Russell House Block.

Cook's Tours, General Steamship Agency.

New York and Ottawa Line.

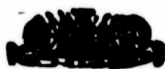
Trains Leave Central Station 7.50 a.m. and 4.35 p.m.

And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Finch	8.47 p.m.
9.25 a.m.	Cornwall	6.24 p.m.
12.55 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
8.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.50 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.35 p.m. Mixed train from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 55 Sparks St. and Central Station. Phone 18 or 1193.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any crown numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 3 and 24, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

Entry must be made personally at the local land office for the district in which the land is situated.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto, to perform the conditions connected therewith, under one of the following plans:—

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clause (2), (3) or (4) must cultivate 80 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1899.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT

should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to put them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

W. CORY,

Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of a class of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

LITTLE WORK

The Dominion Presbyterian is seeking a reliable agent in every town and township in Canada. Persons having a little leisure will find it worth while to communicate with the Manager of The Dominion Presbyterian Subscription Department. Address: 75 Frank St., Ottawa.

LARGE PAY

PRESBYTERY MEETINGS

Synod of the Maritime Provinces.

Sydney, Sydney.
Inverness.
P. E. Island, Charlottetown.
Pictou, New Glasgow.
Wallace.
Truro, Truro.
Halifax.
Lun and Yar.
St. John.
Miramichi.

Synod of Montreal and Ottawa.

Quebec, Sherbrooke, Dec. 4.
Montreal, Knox, 11 Sept., 9.30.
Glengarry, Van Kleekhill, Nov. 13.
Ottawa, Ottawa Bank St. Ch. Nov. 6th.
Lun, and Ren., Carl. Pl. 30 Nov.
Brockville.

Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11 a.m.
Peterboro.
Lindsay.
Whitby, Whitby, Oct. 16, 10.30.
Toronto, Toronto, Monthly, 1st Tues.

Orangeville, Orangeville, 11 Sept.

North Bay, Sundridge, Oct., 9, 2 p.m.
Algoma, Bruce Mines, 20 Sept., 8 p.m.
Owen Sound, O. Sd., Dec. 4.
Saugeen, Arthur, 18 Sept., 10 a.m.
Guelph, in Chalmers' Ch Guelph, Nov. 20 at 10.30.

Synod of Hamilton and London.

Hamilton, Knox Church, 6th November, 10 a.m.
Paris, Paris, 11th Sept., 10.30.
London, London, Sept. 4, 10.30 a.m.
Chatham, Chatham, 11th Sept., 10 a.m.
Stratford.
Huron, Clinton, 4 Sept. 10 a.m.
Maitland, 10 Sept.
Bruce.
Sarnia, Sarnia, 11 Sept., 11 a.m.

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., 11 a.m.
Rock Lake.
Glenboro.
Portage-la-P.
Dauphin.
Brandon.
Mellita.
Minnedosa.

Synod of Saskatchewan.

Yorktown.
Regina.
Qu'Appelle, Abernethy, Sept.
Prince Albert, at Saskatoon, first Wed. of Feb.
Battleford.

Synod of Alberta.

Arcola, Arcola, Sept.
Calgary.
Edmonton.
Red Deer.
Macleod.

Synod of British Columbia.

Kamloops, Vernon, at call of mod.
Kootenay.
Westminster.
Victoria, Victoria.

MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and
49 Crescent Street,

MONTREAL, QUE

G. E. Kingsbury

PURE ICE

FROM ABOVE
CHAUDIERE FALLS'
Office—Cor. Cooper Percy,
Sts., Ottawa, Ont.
Prompt delivery. Phone 93

Grand Trunk Railway System

8.30 a.m. (daily) 3.30 (Week days)
5 p.m. (daily)
**MONTREAL
3 HOUR TRAINS**

5 p.m. (daily)
New York and Boston
Through Sleeping Cars.

8.35 a.m., 12.10 p.m., 5.01 p.m.
(Week days)

**Pembroke, Renfrew,
Arnprior**
and Intermediate Points.

12.10 p.m. (Week days)

**Algonquin Park,
Parry Sound
North Bay**

Through Cafe Sleeping Cars to
New York Daily.

PERCY M. BUTTLER,
City Passenger and Ticket Agent,
Russell House Block
Cooks Tours. Gen'l Steamship Agency

THE Dominion Life Assurance Co.

Head Office, Waterloo Ont.
Full Deposit at Ottawa.
Paid-up Capital, \$100,000.

This Company offers insurance in a separate class to total abstinence—thus giving them all the advantages their superior longevity entitles them to. Its security is unquestionable. Its ratio of assets to liabilities is unsurpassed in Canada, save by one Company (much older). I added a greater proportion to its surplus last year than any other.

Directors:
John W. Jones
President
John Christie
Vice-President
T. McMahon
Vice-President
Robt. Fox
Dir. R. Evelyn

**NO SAFER
place**
deposit your saving
than with this com-
pany

MONEY deposited here is not "tied up." You can call on it if necessary. In the meantime it is earning interest.

**THE CANADIAN
SAVINGS AND LOAN CO.**
M. H. ROWLAND,
London Ont. Manager

'FITCH, DINGLIE & CME'ON.
Notaries Public and
Superior Court Notaries
Solicitors for Ontario Bank.
Cornwall Ont.
James Leitch, E.C., E. A. Pringle,
A. C. Cameron, LL.B.

DEBENTURES

Safe and Profitable Investment

5%

The Sun & Hastings Savings & Loan Co. of Ontario

Authorized Capital \$5,000,000
Money received on Deposit. Interest allowed at the rate of 3 1/2 per cent. from date of deposit. If you want to avail yourself of this exceptionally good investment, write to us for full particulars.

HEAD OFFICE: CONFEDERATION LIFE BUILDING, TORONTO
WHITFORD VANDUREN, President. W. PEMBERTON PAGE, Manager
AMBROSE KENT, Vice President.
BRANCH OFFICE: BELLEVILLE.

5,000 NEW SUBSCRIBERS

We desire to add Five Thousand new names to the Subscription List of The Dominion Presbyterian before July 1. To this end we make these

EXTRAORDINARY OFFERS

As a premium to any person securing for The Dominion Presbyterian a new subscriber, and mailing us \$1.50, will be sent The Pilgrim, a monthly magazine for the home, for one year. The new subscriber will get both The Presbyterian and The Pilgrim for a year.

Any one ought to be able to get one new subscriber. Do it to-day.

Any old subscriber remitting arrears, if any, and for a year in advance, will also be placed on the list for The Pilgrim for One Year.

The editor of The Presbyterian can cordially commend The Pilgrim. It is an ideal magazine for the entire family. Among the departments will be two pages of Women's-wear fashions and one page devoted to Children's Clothing, Garden, House Furnishing, House Plans, Boys and Girls, Current Events, Books, Health and Hygiene, Short Stories, timely illustrated articles, etc.

The Pilgrim resembles in appearance, as well as in other particulars, the well-known Ladies' Home Journal.

Sample copies of The Dominion Presbyterian and The Pilgrim will be sent to any address on application.

Address, DOMINION PRESBYTERIAN,
Ottawa, Canada.

SECURITY

Place your money with a strong company—one that enjoys the confidence of the public, where your money will be absolutely safe. That means purchasing our 5 p.c. Debentures. You may invest any amount over one hundred dollars.

Mention this paper when you write, and we'll mail our booklet entitled "An Investment of Safety and Profit."

The Standard Loan Co.,
24 Adelaide Street, East,
TORONTO.
W. S. DINNICK, - - - - - Manager.

"... Of all the newspapers in New York, the one which has approached most closely to what an American newspaper should be—a straightforwardness and tone—THE NEW YORK TIMES stands first."

—Harper's Weekly.

THE NEW YORK TIMES

"All the News That's Fit to Print." Gives more space to news than any other New York newspaper. It gives impartial news free from bias. It goes into homes that bar other newspapers.

The London Times' Cable News appears in this country exclusively in THE NEW YORK TIMES. No other American newspaper excels THE NEW YORK TIMES in the presentation of Domestic or Foreign News.

The New York Times Is Now Appearing Every Sunday Improved & Enlarged

with an illuminated PICTORIAL SECTION OF EIGHT FULL-SIZE PAGES, embracing pictures of prominent people in society and public life, also scenes and incidents of the important events of the day.

The Magazine Section accompanying the SUNDAY TIMES presents a variety of interesting illustrated features and a unique selection of the best stories about men and women of prominence.

The New York Times Saturday Review of Books

which accompanies the Saturday Edition, is the recognized authority to which the public looks for the first news of books.

THE

Weekly Financial Review,

In the Monday Edition,

gives a weekly review of current prices of stocks and bonds; also the dealings in securities, including high and low prices—comprising a compact and convenient reference publication for investors and others interested in financial matters.

ORDER THROUGH YOUR LOCAL NEWSDEALER.

or mailed direct from office, as per following rates:

SUBSCRIPTION TERMS:

By Mail	
One Year, Sundays included	\$8.50
Six Months, Sundays included	4.25
Three Months, Sundays included	2.25
One Month, Sundays included	.75
Per Week	.17
Daily, without Sunday, per year	8.00
Daily, without Sunday, six months	4.00
Daily, without Sunday, three months	2.50
Daily, without Sunday, one month	.80
Daily, without Sunday, one week	.12
Monday, with Weekly Financial Review, per year	1.00
Saturday, with Section Devoted to Review of Books, per year	1.00
Sunday, with Pictorial Section, per year	2.50
Postage to foreign countries for Daily and Sunday editions, add	\$1.05 per month.

Newsdealers who are not receiving THE NEW YORK TIMES—Daily and Sunday editions—should order a regular supply at once. Write for terms. Address Circulation Manager.

THE NEW YORK TIMES
TIMES SQUARE, NEW YORK.